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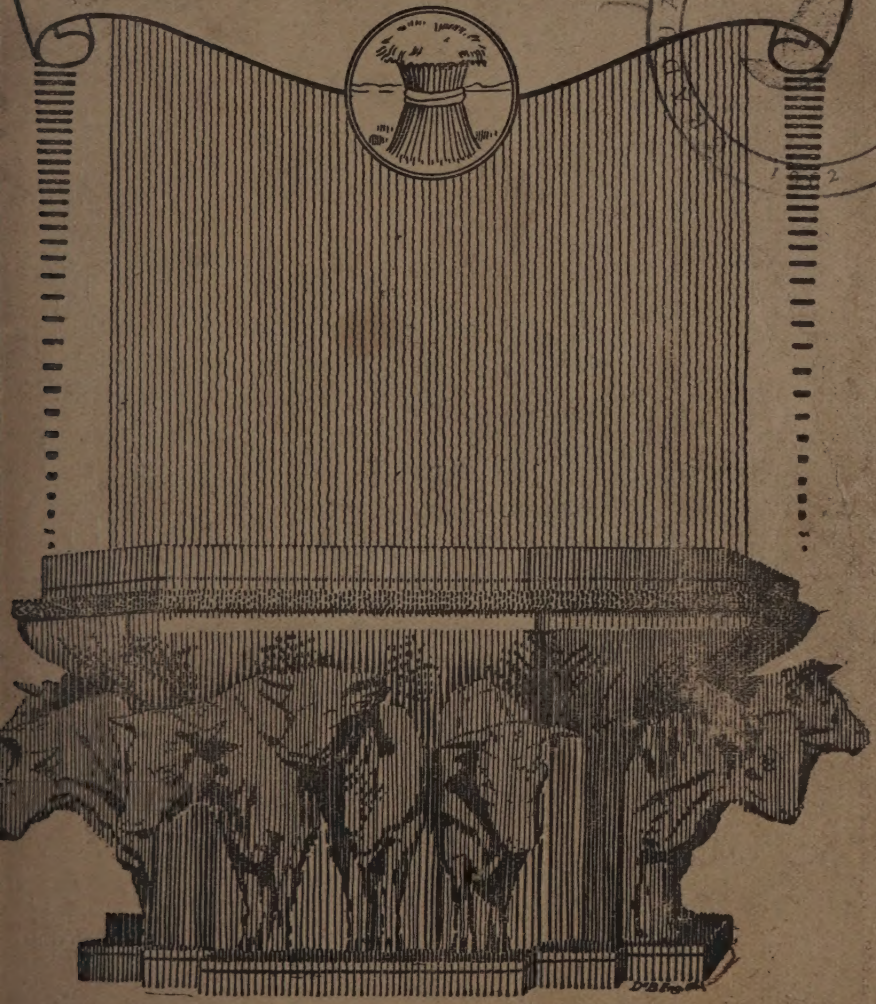
GRADUATE THEOLOGICAL UNION



ORGAN OF THE RELIEF SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
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JANUARY, 1921

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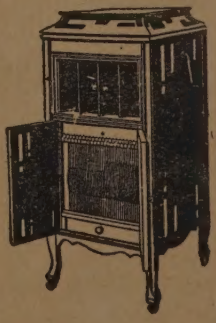

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A NEW YEAR'S PRAYER FOR 1921

L. Lula Greene Richards

Father who art in Heaven,
  Hallowed be Thy name!
As Jesus taught the humble
  Who to His presence came,
Joseph Thy modern Prophet
  Hath taught Thy Saints to pray,
And thus we would approach Thee
  On this great New Year's day.

We thank Thee that Thy Kingdom
  Hath come on earth again,
With Prophets and Apostles,
  Devout and holy men.
Come Jesus, Heaven's Kingdom
  In light and power display,
Bring Thou with all its glory
  A New Eternal Day!

FOUR GREAT-GRANDMOTHERS.

Back Row: Elize Manglesen, Maria E. Bosh, Anna Petersen, Mary Hanson Sherwood. Middle row: Grandmother Millie M. Wankeer, mother of babe in center, Thelma Bosh Peterson, with baby Peterson on her lap. Below is seated great-great-grandmother Amelia Bosh.

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Relief Society Magazine

VOL. VIII JANUARY, 1921 No. 1

A Blessed Baby.

We are using for our New Year's frontispiece a picture which is the most remarkable group we have ever seen, for the baby on the lap of the mother is surrounded by her two living grandmothers and her four great grandmothers, and below her is one of her great-great grandmothers. The names are as follows:

Baby Peterson—born May 1, 1920, in Levan, Juab Co., Utah. Mother, Thelma Bosh Peterson, born Dec. 9, 1902, Levan, Juab co., Utah.

Two Grandmothers

Millie M. Wankeer, born Jan. 28, 1867, age 53, in Denmark. Leah S. Bosh, born August 23, 1882, at Sandy.

Four Great Grandmothers

Elize Manegelsen, born March 27, 1846, in Denmark, came to Utah in 1869. Maria C. Bosh, born July 19, 1860, in Denmark, age 60. Anna Peterson, born Jan. 18, 1844, in Denmark, came to Utah about 1860. Mary H. Sherwood, born July 1, 1859, in Omaha.

Great Great Grandmother (seated below baby)

Amelia Bosh, born Dec. 24, 1833, in Ostep, Germany, age 87.

You will note that the great-great grandmother was born in 1833, and two of the great-grandmothers in the early 40's, while one great grandmother was born in 1859. The grandmothers are born in 1882 and 1867.

All of these women are of sturdy Scandinavian stock, one of the great grandmothers, Mary Hanson Sherwood, having a rather remarkable personal history. She was born in Omaha on the way to Utah, where her mother had lingered to gather means to go into the valley. Her mother was the first woman bap-

tized in Iceland and was a widow with this child when she reached Utah a year or two later. The widow settled in Spanish Fork, Utah. When the girl was fourteen years old, her mother came to Salt Lake City and took a room in the tithing office lodging house, inside the Brigham Young wall which then surrounded the Lion House, and on its southwest corner the old Tithing Office and *Deseret News* building. She gave the girl into the care and custody of Mrs. Susa Young Gates, when she died, a year later, in the house. Mary lived with Mrs. Gates for four or five years and finally married William Sherwood, by whom she had nine sturdy children.

By dint of much toil and sacrifice they secured a farm in Levan, Utah. After many years, having married off their children, they came to Salt Lake and asked their old friend for help, to get a position as care-takers in some home. They secured employment with Mrs. A. W. McCune at her home on the hill as housekeeper and care-takers.

In looking over her mother's old papers, Sister Sherwood found a little book which carries her line back twelve hundred years into the Icelandic royal line in a straight unbroken chain. This year Sister Sherwood was assisted by Professor Bjornson, of the B. Y. College, in Logan, to get this line connected up in its ramifications, through the office of one of the leading Icelandic scholars in his native country. Strange to say, she had just saved sufficient money to pay for this service and happily sent her contribution to complete her wonderful Icelandic royal line.

How true it is that the Latter-day Saints are the descendants of the best and noblest stock in the countries from which they came!

We are happy to present this picture as a New Year's offering to our readers.

A PRAYER

May E. Lillie

A good wife to my husband, O Lord, I crave to be;
A good mother to the children that thou hast given me;
A good daughter to my mother, in humbleness I pray;
A good sister to the brothers whom I love more every day;
A good relative and neighbor, and O unto the end,
Make me, gracious Father, thy loyal, loving friend.

Out of the World

PART I.

By G. Milton Babcock.

I.

"Look, mama! I got my report today," shouted ten-year-old Walter Nelson, as he gleefully banged his way into the kitchen of the Nelson home. "I passed all my examinations and got ninety-six in deportment. Now, ain't I a good boy?"

"Mercy me! child, you don't need to slam the door so. I'm afraid if you came into the school room that way you would never get so high a mark. Well, my boy, I am pleased with your progress, and hope you will always do good work in school."

So saying, Florence Nelson caught her only child and hugged him affectionately. He had been her all for eight long years—since the time her husband left to work in the country, only to be stricken with pneumonia and die in the home of his employer. His death had been a terrible blow to the girl, for during their three short years of married life they had been unable to accumulate anything except the furniture, which they had paid for on the installment plan; and, like many men of the day, he had failed to take out a life insurance policy.

The widow hardly knew which way to turn, when thrown upon her own resources. However, she finally secured work from one of the many collar shops in the vicinity, the collars being delivered unfolded to her home each morning. Each collar required the use of an awl in picking out the wrinkled corners; one edge was then turned under about a quarter of an inch, and the collar pressed neatly.

It was arduous work, particularly the pressing. Often would a neighbor, hurrying by as the town clock ominously tolled one of the early morning hours, glance up at the lighted window and mutter some such remark as, "Goodness! Mrs. Nelson's still at it."

Enforced vacations were of frequent occurrence, due to slowing down of production at the factory, so that what little surplus she was able to accumulate during the times of steady work was used to tide her over the idle periods.

Despite all this, she lived in quiet enjoyment of her home, and her personal appearance seldom betrayed the long hours that she worked in order to keep body and soul together and make it possible for her boy to get an education. Somewhat

short of stature, with soft, loving, brown eyes that shone from under an arch of gold, she gave the impression of one who could suffer and yet be strong.

The following evening a far-away look was in her eyes as one of the neighbors called.

"Still turning collars, I see!" greeted the visitor cheerily.

"Yes, Jane; I had two dozen to do over."

"That's a shame! What's the matter, you don't look as happy as usual. Come, give me that awl and I'll help you. You must be tired out."

"It's not that so much, Jane; but Walter came home with his school report today and it brought to memory an incident that happened just thirteen years ago this month.

"Tell me about it, Mrs. Nelson."

A barely audible sigh escaped the widow's lips as she turned over a portion of her work to the visitor. She sat a moment in deep thought.

"Well, at the beginning of my junior year in high school, the faculty offered a prize of ten dollars in gold for the student making the best progress in English. It did not interest me very much, for I was a poor English student; and, sure enough, on my first test I only got sixty.

"The year rolled by and commencement night came in all its glory. The graduates, of course, were the center of attraction and the envy of the students. The valedictorian was a big, manly fellow with bright, twinkling eyes, and a smile that you couldn't resist. After the diplomas had been given out, the principal arose and referred to the English prize, and stated that two students had proved worthy of receiving it, and, therefore, the faculty had decided to divide it equally between the two. He said one had started out with a very low mark and finished with a good one; while the other progressed from a fair to an excellent mark. Who should be one of the winners but the valedictorian! The other—you can't guess—was me! I had brought my final mark to eighty-three.

"Just as I was about to go out the door, the young man with whom I shared the prize came up, and, with that winning smile of his, asked if he might accompany me home. I had known him by sight for some time, but that was all, although I had heard his name mentioned. He was a splendid companion—not the mushy, flattering type that one so often meets now-a-days—so when he asked if he might call, I readily gave my consent.

"Jane, I don't know why I should be telling you these things—I had thought the memory of them was buried, never to rise." She paused, an expression of deep sadness overshadowing her countenance.

"Do go on, Mrs. Nelson," pleaded the guest. "What became of the young man?"

"Well, a warm friendship sprang up between us, and I felt that I could trust myself with him anywhere. Many the summer evening would we go for a row on the Hudson above the dam—you know how pleasant it is up there. He was always so agreeable; but he had very peculiar religious views.

"One afternoon as our boat drifted along I said, 'Joe, what church do you go to?'"

"He looked at me in a peculiar sort of way and replied, slowly:

"'Guess I don't belong to any church now, although I was brought up a Presbyterian.'

"'How's that?' I asked.

"He then told me that about the time he finished grade school, the men at the car shops in Mohawk Heights went out on strike and things went pretty hard for them. His minister was getting a good salary and had seemed to be satisfied up till the time of the strike; but at that time, when the people needed all their money, he had the gall to ask for a raise, saying that he had received a call which would pay him more. Of course, it was out of the question for the congregation to pay him more. Nevertheless, at this time, when the people needed spiritual help more than ever, that fellow left—sold himslf for money—and the church had to close down until the strike was over. Joe said he hadn't been able to get himself into a church since that time, and that he couldn't help but think that people were being railroaded to heaven at so much a mile, and that there were dozens of lines to travel over, I remember his exact words:

"'Christ intended that we should travel over one road—the straight and narrow one—and I hope, some day, either in this world or the next, I shall find the right way.'

"Jane, I wonder if he knows the right way—now?" she sobbed. "Joe Nelson was my husband!"

II.

Florence Nelson arose the next morning before the sun came with its awakening rays. Old friends and old scenes had appeared in quick succession in her sleep, and it seemed that the world she awoke in was that of a dozen or more years back. A sudden desire to take a walk in the cool morning air came upon her, and as Walter had gone to bed earlier than usual the night before, she felt he would be glad to accompany her.

"Walter," she called, shaking him gently.

"What, mam?"

"Don't you want to get up and take a nice walk with me? We'll be back in time for Sunday school."

"Yes, I guess so; where will we go?"

"Oh, up toward Fairview. Come now, hurry and get dressed, so we can start out before its gets too hot."

Soon they were bound for the hills. It was a beautiful July morning. Walter ran back and forth and finally presented his mother with a bunch of what he called "Dead-Men's Bones"—she called them "Butter-and-Eggs"—a pretty yellow and orange-colored flower which grew by the wayside. Among other things, he pointed out the "swimmin' hole" in a good-sized creek that flowed under the railroad bridge. Here the boys were wont to bathe, clothed only in nature's garb, but always making it a point to be a "body of flesh surrounded by water" when the passenger trains went by.

Presently the highlands overlooking the valley were reached, and they rested under a great elm which stood apart, alone, overlooking the landscape. The songs of birds, and the hum of insects floated through the air, while the daisies gently nodded their heads in the morning breeze. Below, in the foreground, lay Green Island, and Walter busied himself for a moment in trying to pick out the gable of their house from among the many that showed dimly through the village treetops. Gone was the wild vegetation which had suggested the first part of the name to the early settlers, but the mountain and ocean-fed Hudson still flowed on the east and south, while the swift, rock-cutting Mohawk coming down from the northwest divided into a "Y," the main stream flowing east to the Hudson, and the other branching along the west side of the village eventually also finding its way to the Hudson.

The splendor of the view inspired the widow, and a song of gladness arose within her heart in harmony with the sounds emanating from the wildwood and from the branches of the stately elm above. Walter, too, was impressed, and asked:

"Mama, wasn't God good to give us such a beautiful world to live in?"

"Yes, my boy; and don't you think we ought to be thankful for these things, and do what he wants us to do?"

"I am thankful, mama. You know I say my prayers and go to church."

"I know you do, my child; but that isn't all; we must let our every-day lives show that we love God. We should love our teachers and our playmates, and be fair in everything we do—in every game we play. And above all, we must be truthful. If we do these things we are indeed the children of our heavenly Father."

"Tell me about my heavenly Father, mama; how can I have two fathers?"

"One is your earthly father, while the One who made this beautiful world for us is our heavenly Father—"

"He made the world out of nothin', didn't he?" interrupted the boy. "That's what my Sunday school teacher says."

She thought for a moment before replying—could "something" be made from "nothing"? The Bible said that God created the world, and the church taught that he did it out of "nothing"—surely the church could not be wrong about it!

"I guess your teacher is right," she replied somewhat doubtfully.

Rapidly the sun rose higher in the heavens, and the wanderers started homeward rejoicing. For a few hours she had broken away from the worries of her every-day existence and a Sabbatical calm was in her heart. As for Walter, he had lost for the moment the aimless, care-free spirit, and in its place had been supplied the teachings of nature—and of God.

III.

"Mama, do you know where the rest of my dominos are?" asked Walter one evening a few weeks later.

"Why, no, son, I don't; you had them in the parlor last—perhaps they are in there under the lounge. Now I'm going down stairs to pay Mr. Simmons the rent," she warned, "so you be careful what you get into."

As his mother's footsteps sounded on the stairs, Walter contemplated for a moment just how he would secure the lost dominoes. The lamp was too heavy for him to carry around handily, and the only alternative was to light his little lantern, the globe of which had been broken and, consequently, the use of the lantern had been strictly forbidden. The desire to get the dominos, however, proved too strong. "It won't take a minute for me to find them, and mama won't really care," he soliloquized.

A few minutes later a panic-stricken boy rushed to the head of the stairs and called, "Mama! mama! the lounge is on fire!" In terror he seized a basin of water that was handy and, rushing into the parlor, poured the water on top of the lounge. Flying to the window, he recognized in the darkness the form of the landlord coming from the village pump with a pail of water.

"Mr. Simmons—Fire! Fire!" he called in an agonized voice. Turning about, he met his mother.

"Walter! Walter! what have you done? There's no water in the bucket!" she shrieked. "What shall I do—what shall I do?

Ah! thank God, Mr. Simmons, you've got some water—in the parlor there—the lounge!"

With an oath, the man turned the couch over and, carefully dashing the water here and there, put out the blaze. Fortunately, only the fringe and some of the stuffing of the couch had taken fire, but in a moment more the whole room would have been ablaze and a serious fire resulted.

"Oh! Mr. Simmons, I'm so glad!" she exclaimed as she sank limply into a chair. "Walter, how did you do it?"

"I crawled under the lounge to get a domino and kicked the lantern so it caught on the fringe," he answered tearfully. "Oh, mama, I'm so—"

"D—— such doings, anyway!" the man interrupted angrily. "This is the second time you've gone and set fire to my place, you scalawag! It's got to stop—Mrs. Nelson, you'll have to get out."

"What! after all the years I've lived here? No—No! Mr. Simmons," she pleaded, "you can't mean it."

"Yes, I do. You know I told you when he built that bonfire next to the shed that if anything like it ever happened again you'd have to move. I can't have that boy around here any longer," he stormed, as he started down the stairs.

The following week found the mother and boy in a new home, in Bain's row, just a few blocks away from their old home. They now had neighbors below, above, and on either side of them, the line of houses stretching for an entire block with but one partition wall between each house, while the front doors were so near alike that oftentimes an inhabitant could only be certain he had found his own doorstep by the fit of his key in the lock. It was a terrible blow to the widow to have been forced to move from the home where she and her husband had lived so happily, even though for so short a time, and where the now thoroughly repentant Walter had been reared to boyhood.

As the season of drooping, dying nature came on, her spirits fell, and lines of care and anxiety began to show in her face. Winter would soon be upon them, and there were warmer clothes to buy and coal to store against the mighty blasts that would follow the Hudson out of the north and sweep through the streets of the village.

All too soon the russet, gold, red, and lingering green of the village trees gave way to the downy white of an early winter. The coming of the snow gave Walter an opportunity to earn a few pennies and help out with the household expenses. He rose early in the morning in order to shovel the snow from some neighbor's sidewalk and paths, and again, after school, he

marched away with the big snow shovel and his broom like a soldier going to repulse winter's bombardment.

The widow's health failed gradually, and she was unable to put in the long hours she once did. As a consequence, the family larder grew more and more scanty, and the question of food and fuel daily became more alarming despite Walter's efforts to earn more money.

"Mama, I don't want to go to Sunday school today," complained the boy one Sunday morning.

"Why not?"

"I don't know," he answered evasively.

"It's something unusual for you to want to stay away from Sunday school. What is the matter, child, are you sick?" she asked, throwing her arm about him.

"No, mama, I'm not sick; but I heard some of the boys talking about me," he explained, the tears starting in his eyes.

"What did they say?"

"They said my clothes were too shabby to come to Sunday school with, and my pants were long enough—for—a man," he sobbed.

For a moment she looked him over. Yes, for the first time in his life he was somewhat roughly dressed, and his pants were too long. To be sure, they were not originally bought for him, having been given to him by his Uncle Billy Nelson who had come across them while rummaging among some old clothes he had worn when a boy. Her mouth set firm to keep back the tears as she consoled him.

"Never mind, my boy; don't cry. Those boys have fathers to look after them, and I don't believe they really mean what they say," she reassured.

"But, will I have to go to Sunday school, mama?"

"No, you may stay at home and we'll have a lesson of our own."

One evening the landlord called.

"Good evening, Mrs. Nelson. I hope everything is well with you," he greeted good-humoredly.

"No, I'm sorry to say that I haven't been feeling well of late and have been out of work part of the time. Will it be all right for me to give you six dollars on the rent tonight?"

The smile on his face quickly faded and in its place appeared the lines of a stern financier.

"You know I always require my full rent. I can't wait more than a few days for the balance."

"I'll do the best I can, sir. I'm not in the habit of holding back on my rent, but I simply couldn't get it all together tonight."

"Alright; send the boy to the office as soon as you get the money," he answered testily as he stalked out the door.

The landlord was doomed to disappointment; when he called again, he found her ill and in bed—a nervous breakdown the doctor said. Notwithstanding, he required of her a promise to pay the balance of the rent at an early date.

Walter increased his energies toward providing food for himself and mother. As she was unable to eat much, he managed, by adding ash-sifting and the general running of errands to his snow-shoveling jobs, to keep them from actual want.

Christmas came, and went, unheeded, though one of the boys did bring Walter a knife from the Sunday school Christmas tree—the first tree he had ever missed seeing.

When his mother was able to leave her bed, she sent word for the collar man to call.

"Sorry, Mrs. Nelson," he said, "but I can only bring you work every other day; it is slack at the shop now."

The new year was but a few weeks old when a knock sounded ominously on the door.

"Mrs. Nelson live here?" asked the man. "Here's a notice for you," he said.

With trembling hands, she read:

"Green Island, N. Y., January 21, 1900.

"*To Mrs. Florence Nelson.—Madam*: You are hereby notified that the rent for the month December 15 to January 15 for the house and premises located at 115 Elm street, belonging to me, which you now occupy, amounts to $8 and is now due and has been due since January 15. I now demand that you pay the said amount or vacate the premises by February 1.—*John Bain.*"

For a moment she held the paper high in front of her, eyes cast upward as if seeking help from above.

"Mama! What is the matter?" anxiously inquired Walter, becoming alarmed at her attitude.

"Oh! Walter, we've got to move or he'll set our furniture out in the snow. Oh, Father in heaven, help me!" she cried, throwing herself on the couch and giving way to bitter tears.

"Mama, have we got to move again? Mr. Bain wouldn't be so mean as to put us out. God'll fix it so we can stay," he sobbed, as he wrapped his arms about her neck and mingled his tears with hers.

After a while, she arose and staggered to a rocking chair. Her emotion had been so intense that she was bewildered for a moment. She came to herself when Walter asked in a trembling voice:

"Mama, do you think we'll really have to move?"

She did not answer immediately, but attempted to puzzle out where she might seek help in her distress. Her folks had long since passed away, and her native pride forbade the asking of any assistance from her husband's people, although Billy Nelson's wife—Walter's Aunt Angeline—had always been solicitous regarding her welfare.

"Yes, Walter, Mr. Bain is a hard man," she answered slowly. "I haven't a cent toward the rent, and he knows I don't have much work. I wonder where we can go?"

"The downstairs is empty in that big yellow house on Swan Street," Walter suggested.

"Yes, but the rent is as much or more than it is here. I guess we'll have to go over on Railroad Alley," she sighed, shaking her head.

"What! over there? No! mama; there's a lot of bad people over that way—they're always gettin' drunk and stealin'," protested the lad.

"We can't help it, Walter; we've got to make the best of it. Just because some of those people are bad isn't to say that we need be. Mrs. Moss owns some houses over there; guess I'll go right over now and see her."

Throwing a big, black shawl around her head and shoulders, she started out into the early evening. It was bitterly cold. A gale was blowing from the north, bringing with it a driving snow. She could scarcely see a yard in front of her, the snow and wind lashed her face so unpiteously. Fortunately, the blizzard was but an hour or so old, and the snow had not reached a great depth, although here and there, particularly at street intersections, the widow encountered drifts which taxed her strength to get through. Several times she thought of turning back, but the specter of an officer of the law coming to set her furniture into the street goaded her onward. At last, nearly exhausted, she stumbled through the door of the Moss home and made known her errand.

"I'm sorry, Mrs. Nelson," the landlady replied; "but all our places are rented. We have got three rooms up over Mrs. Mulvaney, but we hadn't thought of rentin' them out as they were hardly fit to live in and would cost a sight of money to fix up."

"Just what is the trouble with them?" inquired the widow.

"Why, some of the window-panes are out, and the roof leaks in one room. I guess that's about all, 'cept the stairs are in pretty bad shape. You said you had to get out right away, though, didn't you. Well, if you can't find a place anywhere, you can have the three rooms for two dollars a month. If you can give me the first month's rent in advance, I'll have the window lights put in an' that'll help a bit. Then if you have bad luck and get

behind with the rent any time, it'll be all right with me. So long as a body is a mind to do the right thing by me, I'll help them out when they need it."

For nearly two days the wind, furious and roaring, bitterly drove the fine, blinding snow. "Most as bad as '88," was the comment among the older folks. Neither man nor beast could do much in such a storm—it was almost impossible to breathe the blizzard. Roofs groaned under the loads they were carrying. Below, in the streets, was three feet of snow on the level, while here and there huge drifts were piled to a depth of six feet or more.

Anxiously Walter and his mother watched the progress of the storm. Their food supply was rapidly getting low, and it was only with the greatest difficulty that one could get to a store. The storm abated at last, however, and human beings began to move about in the streets, appearing from a distance like huge ants struggling through mountains and valleys of sugar.

As business was dull at the time, the expressman moved the furniture cheaply. Mrs. Nelson managed to sell a bed, dresser, and some chairs, which paid the expense of moving and left a few dollars for food. Big tears welled into Walter's eyes as he helped take down the bed which had been sold. Ever since he could remember, he had slept within its protecting form, and in his dreams—half-awake though some of them were—a loving angel had hovered above him, and always the angel bore the face and form of his mother. But it had to be, and, resolutely wiping the tears from his eyes, he set himself to the task of moving.

IV.

The troubles of the little family multiplied exceedingly in their new home, or rather, place of existence, for the house was certainly almost uninhabitable. True, the landlady had kept her word and fixed the windows; but the stairs were unsafe, and whenever the snow melted, "drip," "drip," sounded the water on the bedroom floor. And how the wind moaned under the door and through the warped panels thereof! Then, one morning the collar man sent a pang of despair into the widow's heart—the factory had closed down for at least a month!

"Pwhat's the matter, Mrs. Nelson?" inquired the downstairs neighbor as she came in a few minutes later and found the mother and son locked in each other's arms, the former weeping bitterly.

"Oh, Mrs. Mulvaney; the collar shop's shut down and we'll starve, we'll starve!" she moaned.

"Aw no, Mrs. Nelson; you won't stharve s' long as I kin make stew; an' besides, the town'll take care of ye. Look at

me!" she commanded. "Me ould man's out of work half ov the time; yet we git along somehow. Come, drink some of this whisky an' you'll feel better!"

"No, Mrs. Mulvaney; thank you just the same."

"Ye don't mind if I take a drop of the creature, do you? It'll warm me bones. Here—hold the kid for me."

While the visitor was taking her "drop," the widow interested herself in the comfort of the little one and forgot, for a moment, her troubles. Drawing her chair nearer the fire, she unwrapped the shawl from his body and cuddled him close to her bosom. "Poor little thing," she murmured, "oo don't get enough to eat, do you? No—and none of us do." Just a few days before she had noticed the baby angrily beating his little fist on his mother's breast. His mother had peevishly slapped his little hands for it, little knowing that his was an infant's protest at the lack of nourishment that was so often his lot. Her thoughts were rudely interrupted by Mrs. Mulvaney exclaiming:

"My, but ut's cowld in here! What air ye burnin'?"

"It's coal mixed with some cinders that I've got in the stove. My coal's most gone, and I don't know what I'll do for more."

"Why, ye kin have Walter go on the thracks and pick it up the same as my Pat; he'll show 'im how."

"Oh! but won't he be killed?" shuddered the widow.

"Pshaw! mama, I can take care of myself," interposed Walter, who had quite recovered from crying. "Pat's told me all about it, and says he'll help me if I get too big a load. Say I can go, mama," he urged.

She hesitated. Was it possible that she had sunk so low as to compel her boy to go out on the railroad tracks and gather coal? But what could she do? Mrs. Mulvaney had hinted that the town would take care of them, but that was unthinkable—she would wear out her hands doing washings before she would permit that! Reluctantly she gave her consent, to Walter's delight.

"Where's a burlap bag?" he demanded excitedly. "Pat'll soon be comin' from school an' I'll get ready for him."

Just then Pat came upstairs, looking for his mother; and when the situation was explained to him, he was pleased with the idea of having Walter for a companion while gathering coal.

"Now, Walter, *do* be careful," pleaded his mother, tears starting in her eyes. "Promise me you'll come right home if you get cold."

"Aw, don't worry about him, Mrs. Nelson," proclaimed Pat. "I'll watch out for him."

It was a clear, cold February day. The snow had been packed pretty solid in most places and did not offer much of an ob-

stacle to the boys. It crunched so sharply under their feet, however, that Pat remarked, "'skeeters er' about!"

"Now, Walt, you keep right with me," instructed Pat, "and ye won't get into trouble; I know how it's done."

How cold it was out on the main line! A passenger train had stopped at the watering tank, and it seemed to Walter that the water almost froze as it fell from the tank to the tender of the locomotive. The engine interested him most—he had always wanted to get close up to one. She had three big "drivers," Pat called them, on each side, though they could scarcely see the forward one on their side of the engine, nor the cylinder and cow-catcher, because of escaping steam. However, Walter was fully satisfied with the experience when Pat solemnly assured him "she kin beat '999' all holler!" the latter being proverbial among the boys as the "fastest engine goin'!"

At length, the train started, the rails giving forth a frosty, protesting shriek as the wheels slowly revolved, sending chills down the backs of the boys and causing Walter to put aside the fascination of the thing and get down to work. Along the tracks they walked, stopping now and then to pick up the chunks of coal from the ice-bound ties.

"Gosh! but this is slow work, ain't it?" said Pat in disguest. "And there ain't an 'empty' in sight. I know what we'll do: we'll get some coal from this here car," he announced in a low tone. "I'll sling it down and you put it in our bags," he instructed, glancing cautiously around.

"But that would be stealin'" objected Walter.

"Aw, go on! The detective ain't 'round here this afternoon. You ain't afraid, be ye?" scoffed Pat.

"No; but my mother learned me not to steal; and besides, I don't wanna get pulled in."

"Come on," persuaded Pat. "You jes stand here between the cars and I'll pitch it down to ye! If anybody comes, we'll 'beat it,' that's all."

The arrangement worked nicely for a while; but Pat didn't notice the man sneaking up between the cars until he heard a cry from Walter, who, the next moment, was struggling in the hands of the yard detective. Pat bounded to the ground, and fled precipitately from the scene.

"Look here, kid; what're you doing?" demanded the officer, shaking Walter roughly by the coat collar.

"Nothin'," was the frightened response.

"It looks like it, I'll swan! with your bags half full of coal from that car. Who was that kid throwing it down to you?"

"That was Pat," answered Walter in an uncertain voice.

"Pat who?"

"Oh, mister, I don't want to tell on him. If you'll let me go this time I'll never steal any more," pleaded Walter.

"Can't your folks buy enough coal without sending a kid like you out here where you're liable to get run over?" interrogated the officer.

"No, sir; my father is dead, and we haven't a scuttle of coal in the house. Mister, *please* let me take this home to my mother," he begged.

"Well, if I did my duty I'd take you down to the station, but bein' as this is the first time I've caught you stealing, I'll let you go—but mind, I warn you not to let me ketch you taking things that don't belong to you around here again!"

"I'll never steal no more," promised Walter, as he slung one of the bags on his shoulder and staggered homeward.

How heavy the bag was! Bravely he bore up under the weight, his breath coming in gasps as the folds of the bag cut into the tender muscles of his shoulders. How he wished Pat were there to help him! How cold it was! A wind had come up, and it seemed that the icy blasts reached clear to the bone. Occasionally, he unslung the bag from his back in order to blow on his numbed fingers and to give his aching body a moment's rest. He was overjoyed, as he neared home, to see his mother hurrying toward him.

"Oh, Walter, Pat said you had been arrested!" she exclaimed anxiously.

"I was, but he let me go. Help me with this bag, won't you, mama—it's so heavy?"

"You poor child! It's a shame for you to have to do this!"

Reaching home, Walter was soon warmed, and his appetite was satisfied by a tempting dish of stew. The coal he had had so unfortunate a time in gathering, and which he had so laboriously carried home, came none too soon, for his mother had just put the last shovelful of the mixed coal and cinders on the fire when Pat came with the alarming news.

Just before going to bed that night his mother informed:

"The truant officer was here after you this afternoon, Walter.'

"What did he say, mama?' he inquired anxiously.

"He wanted to know why you didn't come to school, and I told him that you had no clothes that were fit to wear and that I needed your help at home."

V.

The weeks passed. The widow attempted to secure work in several places, but met with discouragement in every

case. In the end, she was obliged to call on the town for support—"The last thing we can do before going to the poor-house," she told Walter. Walter did what he could to help out, but as the winter was an open one, he had not been able to earn much shoveling snow. There was a rift in the clouds when the minister called and, finding conditions so bad, went down into his pocket and extracted from his meager earnings enough to buy a quarter-ton of coal. Mrs. Nelson had never thought of it before, but she now wondered why the church did not have a system for relieving the wants of the poor. Interested the church was, it seemed, in the spiritual welfare of the human race, but serenely indifferent to the physical well-being of the people. It was common talk among the congregation that several of the vestrymen were well-to-do—at least she had noticed that their contribution envelopes each Sunday were more bulky than the average. She had done her part in happier days; and yet, until the day the minister called, not one of St. Paul's had been to see her.

One evening a sharp knock sounded on the door. "Come in," called Mrs. Nelson.

To her surprise, in walked Aunt Angeline. "My sakes! Florence, is this where you are living?" she greeted disgustedly. "This is a fine place, I must say."

"It's all I can afford, Aunt Angeline. You may be sure I wouldn't live under such conditions if I could help it; I never was brought up to live like this, and it's pretty hard, I can tell you. There, Walter's got a chair for you, won't you sit down?"

"Well, Florence, you ought to have let us know you were having such a hard time; perhaps we could have helped you." The widow's lips set somewhat firmly at this latter suggestion, and she said nothing in reply.

For several hours the two women talked. Finally, Aunt Angeline arose to go. "Yes," she was saying, "I think that's the best way out of it—let Walter come to live with us and you go out in the country to Mrs. Smith's. The work is light there, and it will give you a chance to regain your strength."

(TO BE CONTINUED)

THE RELIEF SOCIETY TEACHER

With tenderest touch the sick thou must cheer;
On the sad, pour a balm divine;
The lonely, the aged, the worthy poor,
Are now sacred charges of thine.

The International Council of Women.

The Seventh Quinquennial Session of the International Council of Women, which Council was organized in 1888, was held in Christiania, September 8 to 18, 1920. It marked an epoch not only in the affairs of the Council itself, but in the world at large, for few people realize the weight of public opinion which has focussed upon the League of Nations idea, and which was originated by a group of public spirited women, meeting in Washington in 1888, and thereafter every five years.

It is true, Utopian ideas concerning an ideal condition of human society have been entertained by mankind from the days of Adam, Noah, Moses, Abraham and Solomon, while our worshipped Savior himself gave hope of such a united condition in the Millennium. Nor have the Pagan nations been left without their dreams of universal brotherhood. Plato's *Republic* contemplated such a united brotherhood, and Sir Thomas Moore followed in his footsteps, while Bulwer Lyton's dream and Belamy's *Looking Backward,* all held out hopes of universal amity and equality amongst men. These were dreams, but occasional efforts were put forth by individuals or even communities who attempted unsuccessfully to make this thought practical. Politicians tried it in various war treaties. The women of the United States, however, led out, in 1888, with a practical scheme for uniting women everywhere upon one common sex basis.

National groups or Councils were composed of various national bodies of women, engaged in some form of public polity, whether on social, religious, philanthropic or civil lines, and each five years the millions of women bound thus loosely together in national and international groups, met, through their delegates, and actually put into practice some of their splendid ideals. Witness for instance the gift of equal suffrage which has come to practically all the women in civilized nations, in the last decade.

The Council idea was born in the fertile brain and mighty soul of Mrs. May Wright Sewell, in the year previous to the first suffrage convention in Washington. Her close friend, at that period, and her assisting genius, Mrs. Rachel Foster Avery, accompanied Mrs. Sewell to present this glorious "idea" to Miss Susan B. Anthony, who was and will remain the greatest leader and organizer of the women's hosts, outside of this Church and kingdom, in modern times.

Miss Anthony and her assisting generals had called an International Suffrage Congress to meet at Washington, in February, 1888.

Seizing upon her beloved "girl's" council idea, she bade them bring the matter to a successful issue, which they did. Mrs. Sewell traveled and spoke to groups of women newly forming in Europe and America. Mrs. Avery, then Miss Rachel Foster, sent hundreds, nay thousands, of letters out into every Christian country. The eloquence and brilliant executive powers of Mrs. Sewell were paralleled by the sweet graciousness of Miss Foster's correspondence, and both were indefatigable in developing the "council idea."

Miss Anthony and Mrs. Elizabeth Cady Stanton gave largess of encouragement and stimulating creative criticism, from out their own wide experience and full vision.

The first suffrage convention, Feb., 1888, was memorable indeed. A Constitution for a National and International Council of women was put forth and approved, representatives were present from Europe and all parts of America. The following officers were elected for the National Council of Women of the United States:

President—Frances E. Willard, Illinois.
Vice-President at Large—Susan B. Anthony, New York.
Corresponding Secretary—May Wright Sewell, Indiana.
Recording Secretary—Mary F. Eastman, Massachusetts.
Treasurer—M. Louis Thomas, New York.

OFFICERS OF THE INTERNATIONAL COUNCIL:

President—Milicent Garrett Fawcett, England.
Vice-President at Large—Clara Barton, United States.
Corresponding Secretary—Rachel G. Foster, United States.
Recording Secretary—Kirstine Frederiksen, Denmark.
Treasurer—Isabelle Bogelot, France.

The charter members of this historic National Council of the U. S. A. were:

The National Woman Suffrage Association.
The National Woman's Christian Temperance Union.
The Woman's Centenary Association of the Universalists Church.
Woman's National Press Association.
Wimodaughsis (a National club).
The National Women's Relief Society.
The Young Ladies' National Mutual Improvement Association.
The Illinois Industrial Reform School for Girls.

The National Free Baptist Woman's Missionary Society.

Sorosis, (the club representing, by invitation of the Council, the club movement, "until the General Federation of Women's clubs could be formed and affiliated").

In response to an invitation which had been issued to all known national organizations, not members of the council, 37 other societies sent fraternal delegates to this meeting.

The International Council of Women was represented by its American officers.

The general policy of the International Council is indicated in the preamble and in Article II:

PREAMBLE.

"We, women of all nations, sincerely believing that the best good of humanity will be advanced by greater unity of thought, sympathy and purpose, and that an organized movement of women will best conserve the highest good of the family and the state, do hereby band ourselves together in a confederation of workers commmitted to the overthrow of all forms of ignorance and injustice, and to the application of the golden rule to society, custom and law.

ARTICLE II—GENERAL POLICY.

"This International Council is organized in the interest of no one propaganda, and has no power over its auxiliaries beyond that of suggestion and sympathy; therefore, no National Council voting to become auxiliary to the International Council shall thereby render itself liable to be interfered with in respect to its complete organic unity, independence or method of work, or shall be committed to any principle or method of any other council, or to any utterance or act of this International Council, beyond, compliance with the terms of this constitution."

From the first, the "Mormon" women, representing the two old established "Mormon" women's organizations were treated with the greatest consideration and justice. The two "Mormon" women present in Washington at that charter organization were Mrs. Emily S. Richards and Mrs. Janette Y. Easton.

Especially noble in her attitude to our women was Miss Anthony and none the less broad minded and sympathetic were Mrs. Sewell and Mrs. Rachel F. Avery.

Quinquennial council meetings with congresses attached to them have been held since that organization as follows:

London, in 1899; Berlin, in 1904; Canada, in 1909; Rome, in 1914; Christiania, in 1920.

The Council held at the World's Fair in Chicago was particularly brilliant and most effective.

There were one hundred twenty-six formal organizations of women present at this Congress:

The London Congress was perhaps as brilliant, if not as widely attended; the Berlin Congress was equally stupendous in conception and execution.

The Canadian Congress was both delightful and educational, while the Congress held in Rome, 1914, just before the war broke out, was without parallel in the history of the women's movement. Singularly enough peace was featured as the triumphant note of that gathering on the hills of Rome. At this famous Congress Mrs. Clarissa Smith Williams was a U. S. delegate, Susa Young Gates was an alternate, Mrs. A. W. McCune was present as patron.

The Congress recently closed in Christiania is the most unique one of all, for there were gathered there a group of women from nearly all of the organized national councils in the United States, Great Britain, Canada, Switzerland, Denmark, Norway, Sweden, and France, while greetings were sent from the German and Austrian councils.

An intimate and most interesting account of this gathering was furnished by Mrs. Ida Smoot Dusenberry, from which the following items have been gleaned:

"The council meetings opened Sept. 18, with a welcome afternoon tea at the Bristol hotel. This was a very successful affair, we were introduced to people from all over the world.

"The new Aula hall was opened for the opening session at which the usual program of greetings and responses were given.

"Lady Aberdeen was, as usual, very gracious, her appearance caused quite a demonstration, and when she finished her simple, short, but most impressive little talk, she was presented with a wonderful bunch of roses.

"During Thursday and Friday we visited International Standing Committee meetings, where education, economic and moral standards were discussed.

"Saturday, Sept. 11, 9:30 a. m. marked the opening public meeting of the International Council; it was held in the Storthing building, and seats were assigned the different national delegations. The Americans were seated on the front row, facing the platform.

"I consider the opening meeting one of the most important, and certainly the most interesting. As Lady Aberdeen knew that her term of office was drawing to a close, she spoke very feelingly of her associations with the women who had been leaders in the Council. Then she asked us to pause with reverential silence for a time, in memory of the departed dead. Then she called the roll of those who had been called beyond, since the meeting in Rome.

"Of course we were particularly interested in our own Amer-

ican women, whose work received unlimited praise from Lady Aberdeen. She said they were the original promoters and were women whose names will ever live in International prominence.

"Those receiving particular mention were Susan B. Anthony, Mary Wright Sewell, Anna Howard Shaw and Rachel Foster Avery; at this point a message to the Council sent by Mrs. Sewell a few hours before her death, was read.

"In closing her talk Lady Aberdeen said, 'Mothering power is what the world must have to bring it back to faith and love. In the Council there is room for all. We need a League of Nations that will teach us patience, tact and sympathy.' She closed by saying, 'And may our heavenly Father accept the dedication of ourselves to his Spirit.'

"A telegram from Dr. Alice Solomon, of Germany, 3rd Vice-President was read explaining her absence, which in part read, 'My absence is not due to lack of appreciation, nor an unbelief in the mission of the Council. My heart yearns to co-operate with you, but as yet my conscience tells me this is not possible. Until there is a feeling of equal adjustment, and we can co-operate in the League of Nations the German women must withdraw. As Germany is not as yet recognized and welcomed on an equal footing, she can never expect equal cooperation. For this reason I decline any further consideration of renomination.' Continuing she said, 'The war enabled me to love and sympathize with all who were suffering, so I believe, with ever stronger faith, in spite of the present strife and unjustice love will triumph.'

"Lady Aberdeen expressed a desire that the women of the International Council cooperate to see that Germany shall receive recognition in the League of Nations."

"Mrs. Gordon, of Great Britain, presented a resolution to the effect that a telegram be sent Dr. Solomon conveying greetings and expressing regret at the present situation, but at the same time hoping that this obstacle would soon be overcome and the German delegation back, participating with the Council again. This resolution was seconded by France.

"As we had just visited the battle fields, the thought came to my mind, 'It takes so short a time to forget.'

"Cables were read from Mrs. Kate Waller Barrett and Lucy Anthony.

"Saturday the ministers of foreign affairs gave a very elaborate reception and banquet for the delegates.

"Sunday, Sept. 12.—We were permitted to visit the art gallery of Vigeland, a famous Norwegian sculptor.

"During the afternoon the municipality of Christiania gave a dinner party at Frognerssetern, a wonderfully beautiful summer resort in the mountains.

"There were 1,500 persons present. No words could describe the kind and quantity of food served. Champaign flowed in gallons, cigarettes were passed, and by far a majority of those present smoked. In fact, as far as I could determine, Lady Aberdeen and the American delegation were the only ones refusing.

"On Thursday morning Lady Aberdeen entertained in honor of the American delegates. During Mrs. Moores' speech she apologized for so large an American delegation, expressing her surprise at the reported unwelcome attitude of the Norwegian ladies, but said the American women were so fond of Lady Aberdeen that it was her attraction that had prompted so many to make the journey.

"The Norwegian N. C. president made some explanation of the reported criticism, referring to the crowded condition of the city, etc., but acknowledged that the criticism had been made.

"Our afternoon with the King and Queen of Norway was one of the most pleasant memories of the convention. The informality for such an occasion was most pleasing.

"On Thursday afternoon, the Finland ladies entertained at the Grand hotel for the American delegation, and this was certainly a bright spot in the week's pleasures. I never heard such wonderful expressions of gratitude. The president told us that when word reached them that the first car loads of American food had arrived, women fell on their knees in the street thanking God for Hoover and America. For weeks children from starvation had cried themselves to death, and mothers, in their piteously weakened state, could do nothing for them but pray that God would relieve them of their suffering. Their hearts were so full of gratitude at the death of a child, and mothers were heard to say, 'Wasn't God good for putting my baby to rest!'

"One of the ladies said that on teaching their children to talk, almost reverently the first words learned were America and Hoover.

"After weeks of adverse American criticism you may have some idea of our appreciation for these expressions of gratitude.

"I was unable to attend the closing dinner party on account of the illness of Sister Smith. At 2 a. m. Margaret and myself went two miles to get Brother August S. Schow to come and administer to her.

"She, however, was much better the following morning, and left with the party on the 7:30 train.

"She went through the Fjords by a short route, and sailed from Bergen to New Castle. We went on with the party, sailed to Antwerp, then to Holland and into England. At the close of the Council, we visited London, went to Liverpool and were guests of President and Sister George Albert Smith over night.

President Smith and wife are doing a wonderful work in the British mission, the feeling of opposition is intense, yet with Brother Smith's wonderful personality he has succeeded in impressing the big men, and has won people we have never before been able to reach.

"The voyage home was rough, but with the company of Latter-day Saints on board we managed to spend some very pleasant hours.

"May the Lord continue to bless you all; for, more than ever before, I realize your separate virtues and efficiency. Never in my life has my faith been stronger or my love greater for the work of the Relief Society and the Church of Jesus Christ of Latter-day Saints. For your friendship and faith in me I thank you."—*Ida Smoot Dusenberry.*

Our Utah ladies were: Mrs. Ida Smoot Dusenberry, representing the National Woman's Relief Society, was an official representative being one of the ten United States delegates. She was accompanied by her daughter, Margaret. Mrs. Lucy Woodruff Smith represented the Y. L. M. I. A. She went there from Liverpool and was attended by her daughter Edith.

Mrs. Anna McKay was in attendance also, going there from London with Mrs. Smith and daughter.

AS TO THE PROGRAM:

September 8, 1920, the International Council itself held executive and committee meetings. During these business sessions, the following topics were discussed, and the following resolutions were approved: President's quinquennial report, Report of the committee appointed to select from authentic documents the data essential to a correct historical knowledge of the founding of the I. C. W., Treasurer's report, Quinquennial reports from National Councils and of standing committees, Propaganda week for I. C. W., Establishment of an official organ by the I. C. W.

"It was resolved that the International Council of Women strongly endorse the principle of the rights of all nations and a League of Nations, to prevent further strife and secure the well-being of the world." Importance of appointment of women as members of the Assembly and of the Commissions of the League of Nations, as well as to the position of advisers and consultants was considered; Resolutions referring to education were passed; International interchange of public school teachers, Training in citizenship and instruction of girls in the laws of their country, Better cinema films, Resolutions specially affecting children were considered: International movement for child welfare, Rights of children born out of wedlock. Laws of nationality: Recommendation to national councils to promote legislation on above

subject in their respective countries. Recommendation of national councils for study of legislation bearing on marriage with aliens, with a view to proposals for international agreements to be drawn up for submission to League of Nations and governments. Resolutions regarding public health: International bureau of public health, Closer relationship between departments of public health, Medical examination for emigrants, Recommendation to national councils to promote the provision of healthful and convenient housing as an essential for public health.

The following is peculiar: "That in view of the great benefits that have accrued to the United States of America, and to Canada, from the experience of local option in these countries, the International Council considers that in every country where the sale of liquor is carried on, a similar power should be granted to its citizens." Why local option?

Further were considered the study of the question of the endowment of motherhood, Endowment of mothers in necessitous circumstances, Women in Juvenile courts, Women on public committees, Economic position of the wife, Resolutions regarding questions of morality, and The equal moral standard, Campaign against traffic in women, Abolition of state regulation of prostitution, Study of best means of combating the spread of venereal diseases, State regulation of vice in mandatory territories, Segregation of persons proved incapable of sex control, Deprecation of recent exaggerations in dress and dancing.

The following is significant: "That the I. C. W. deprecates the exaggeration in dress and dancing, which has recently arisen in many countries."

A preamble to a recommendation for a return to a simpler mode of life, reads: "Whereas, it is within the power, and it is also the duty of women to co-operate in the economic reconstruction of their respective countries, the I. C. W. recommend all affiliated National Councils to use their influence to bring about a return to a simpler mode of life, and to combat, in the home as well as in society, luxurious habits which lead to extravagance and display in dress and amusements, and which, in the opinion of the I. C. W., contributes largely to arouse class animosity and discontent, which are amongst the worst evils of our day."

An interesting discussion followed the introduction of this resolution. The Belgium women objected strongly to any embargo being placed upon lace making, which might already be included in the luxury clause. The Irish, Swiss and Belgian women find their means of livelihood in lace making and embroidering and the representatives vigorously protested against this resolution, but the majority of the delegates favored the resolution.

The new officers for the Quinquennial period are as follows:

Madame Chaponier-Chaix, president; The Marchioness of Aberdeen and Temair, Hon, president; Mrs. Ogilvie Gordon., D. Sc., Ph. D., F. L. S., J. P., Madame Avril de Sainte-Crois, Froken Henni Forchhammer, Dr. Phil Alice Salomon, Mrs. Henry Dobson, and Mrs. Philip North Moore, as vice-presidents; Fru Anna Backer, corresponding secretary; Madame Isidora Sekulitch, vice-corresponding secretary; Miss Elsie Zimmern, recording secretary; Miss L. van Eeghen, recording secretary; Mrs. W. E. Sandford, treasurer; Mademoiselle Helene D. Antonopoulo, vice-treasurer.

Madame Chaponier-Chaix, who is practically unknown in America, is nevertheless a woman of great executive ability and tender, if restrained, sympathies. She is very conservative, independent, yet ever of quiet enthusiasm for the aims of the Council, and she will make a very safe and sane executive for the troublous period which awaits the world and the Council itself. She was "President of the National Council of Women of Switzerland, 1904-1916, and again 1916-1920, and a member of the Executive, since 1899, when she assisted to found the Council. Previous to that date Mme. Chaponier had served for more than 13 years as a member of the Institution of Protestant Deaconesses at Paris, and in that capacity had principally devoted herself to educational and philanthropic work. After returning to Geneva, Mme. Chaponier acted for many years as one of the directors of the Union of Women of Geneva, of which body she has also been President. She has also interested herself in providing restaurants for women and workshops for women's work. For the last few years Mme. Chaponier has entirely devoted herself to the work of the National Council of Women of Switzerland. She has been delegate to most of the Quinquennial meetings of the I. C. W., and has often been good enough to undertake the arduous work of interpretation on those occasions."

The second vice-president, Froken Henni Forchhammer, is a marvelous linguist and a cultured representative of the advanced Danish women. She was one of the Danish delegates to the League of Nations just held in Geneva, and was the only woman who addressed the League.

Mrs. Ogilvie Gordon and Mrs. Henry Dobson are both well known English publicists.

Mrs. Philip North Moore is our own charming and gracious American representative.

The treasurer, Mrs. W. E. Sandford, is a splendid representative of the intelligent freedom-loving, yet conservative women of Canada.

Lady Aberdeen is the most famous, and best beloved of all public women, known nationally, and internationally.

Mrs. Ida S. Dusenberry.

On Dec. 2 and 3, our Mrs. Dusenberry, accompanied by Mrs. Ruth May Fox and Mrs. Alice D. Moyle, who represents the Y. L. M. I. A., attended the executive meeting of the U. S. Council of Women held in Washington, D. C. Mrs. Dusenberry sends a full and interesting account of this business session of the Council. She herself went down from New York where she is spending the winter doing professional research work.

The Council was not well attended but some of the officers present arose from sick beds to attend meetings, as colds are very prevalent. Reports of the International Council held in Christiania were given by the President, Mrs. Philip North Moore, and much discussion was held on the following points: The propaganda for a suitable League of Nations: a Memorial for Mrs. May Wright Sewell: the Woman's Memorial Building to be erected in Washington, for which Congress has donated the land, and which will be built when $700,000 has been collected. Five hundred thousand has already been subscribed for that purpose: the coming Suffrage Celebration in Washington; the future of the Council itself, to which discussion Mrs. Dusenberry contributed some very wise suggestions; finally, the place where the next U. S. Council Congress is to be held, brought out Mrs. Fox's urgent invitation, seconded by the Governors of several Western states to hold the Congress in this city. Chicago came forward as did several other cities with equally pressing invitations, and the matter was left for future action.

Our old friends, Miss Lucy Anthony and Mrs. Anna Garlin Spencer were present and sent greetings to Pres. Emmeline B. Wells and old friends in Utah. Thus closed another historic gathering.

"THE BOYS OF SPRINGTOWN"

It is delightful to know that the boys of the Church have a book published for their own special delight by a home author. Nephi Anderson is one of our best and most popular fiction writers. He has written many delightful books, but none of them will fill a greater need than the recent one which is called *The Boys of Springtown*. Full of quiet charm and real joy and atmosphere, the book is a safe one to place in the hands of every boy in this Church. Our locally famous author has enriched our home library with this latest publication.

Group of Delegates to the International Executive Meeting, held in Copenhagen, 1902. Mme. Chaponier-Chaix, the new I. C. of W. Pres. is seated on couch on extreme left, next to Mrs. Susa Young Gates. Standing between them is Froken Henri Forchammer of Denmark, the new Vice-Pres. of the I. C. W.

World Happenings

James H. Anderson.

Armenians defeated the Turks in some big battles in October.

Farmers in Kansas are holding their 1920 wheat crop for $3 per bushel.

Hungary ordered 15,000 Jews out of that country in October, this year.

Korea is insisting on independence from Japan, and a revolution there is probable.

Factories in the United States laid off more than 100,000 employes in October, presaging a winter of idleness for many.

France is reported as having bounteous crops in 1920, with little need of foodstuffs from America.

Prohibition was adopted in the four western provinces of Canada at an election in October.

Harley Mowrey, Sr., last survivor of the Mormon Battalion, died at Vernal, Utah, on October 21.

In China, in the province of Chi Li, in October, four hundred persons were killed by a mine explosion.

The Lutheran conference at Washington, D. C., on October 20, voted to give women equal rights in the Lutheran church.

Ireland continued in violent turmoil all during October, with much loss of life and property.

The Cleveland, O., baseball team won the 1920 world's championship in baseball, over the Brooklyn team, on October 12.

Great Britain, in October, renounced its confiscation of German property in Britain, thereby causing irritation in France, which favors confiscation.

Jews being admitted to Palestine are reduced to the number of 1,200 per month, until the workers' army of 30,000 can complete housing accommodations.

Russia and Poland agreed in October to conclude a treaty

of peace. Internal troubles in Russia contributed to the latter's willingness to stop fighting.

Coal miners to the number of 2,000,000 struck in Great Britain on October 16, and remained out to the end of the month, when a settlement was in prospect.

Mexico had some small rebellions in October, but generally the situation was more peaceful than for years past.

Poland and Lithuania were still at war at the end of October.

Striking coal miners in Colorado and in West Virginia went out in October, and troops were called on to preserve order.

2250 Haitiens were killed in the last few months by U. S. marines in Hayti, and government is investigating the reasons for the slaughter.

London, England, and Cape Colony, South Africa, in the British Empire, were scenes of fatal riots and calling out of armed forces in October.

The October, 1920, Church conference in Salt Lake City was notable for its large attendance and the forceful character of its Gospel teachings.

Chaulmoogra oil, a Hawaiian product used for the arrest of leprosy, is claimed, by a discovery in October, to be also a specific for tuberculosis.

Constantinople, under the control of the Western Allies, since Turkey was defeated, is officially reported, in October, to have become a modern Gomorrah.

Horace G. Whitney, one of Salt Lake City's prominent and popular citizens, and grandson of Bishop Newel K. Whitney of early "Mormon" Church history, died suddenly on October 25.

Elder David O. McKay, of the council of the Twelve, and Elder H. J. Cannon, president of the Liberty stake, have started to make a tour of the Church's missions in all the world.

The State Department at Washington, D. C., made preparations in October to ask congress for an available army of 2,000,000 men. The program seems ominous.

Serbia, by official report made in October, is stated to have committed worse outrages in Montenegro than the Germans were accused of in Belgium.

Sylvia Pankhurst, daughter of Britain's noted suffragist, was sentenced on October 23, to six months in a London, England, prison, for distributing seditious literature.

A concrete ship, in collision off the coast of Rhode Island on October 29, sank with most of the crew, going down quicker than a steel vessel would have done.

Prince Carol of Rumania refuses to abandon his wife, who is not of royal birth, but was Mlle. Zizi Lambrine, and in October she refused to leave him, although offered $5,000,000 to do so.

Mrs. Elizabeth C. McCune, the well known Relief Society worker, and her husband gave the McCune mansion, at the head of Main street, Salt Lake City, to the Church in October.

Austria wants to unite with Germany as one nation, most of the inhabitants being German, but as the Versailles treaty forbids it, France seriously objects to the union, which may come later.

1891 delegates to the Third International, a socialist organization, at Baku, Asia, on October 17, took oath on a naked sword to destroy "capitalism," which means the present world governments.

Terence McSwiney lord mayor of Cork, Ireland, suceeeded in starving himself to death on October 25, the 74th day of his hunger strike, in a London prison, where he was confined for his connection with Irish troubles.

Vicountess Rhondda, a British peeress known for her beauty and her unusual business capability, applied in October to King George, for admission as a member of the British House of Lords, now that women have been enfranchised in Great Britain.

Notable men who visited Utah in October included former President Taft, former Food Administrator Hoover, former Secretary of the Treasury McAdoo, fomer Senator Beveridge, Senators Lenroot and Kenyon, and former Congressman and noted author Adam Bede. The occasion was the highly important position of Utah in the councils of the national government.

Notes from the Field.

Amy Brown Lyman

Reports. Notice, Secretaries.

Immediately upon closing of Relief Society books in December, ward secretaries should compile their reports. If the work of each month has been kept up to date, this will require very little additional effort. These reports should be in the hands of the stake secretary at the earliest possible moment in January, in order that the compiled stake reports may reach the General Office not later than January 20. Attention to this matter will be greatly appreciated.

Stake Conferences.

The General Board is very pleased to report that Relief Society stake conferences and conventions have been held in all of the stakes of the Church, with the exception of Juarez, during the year of 1920. At each of these conferences and conventions General Board representatives were in attendance. These visitors brought back very encouraging reports of the work that is being accomplished by our great organization. Special mention has been made of the devotion and untiring efforts of Relief Society stake and ward officers, and of the loyal support of the members. The lesson work has improved very greatly during the last few years, and has attained a standard which compares favorably with the class work of other auxiliary organizations. Many excursions to the temples have been made wherever it has been possible, and hundreds of dollars have been collected by the far-away stakes and sent to the temples in the interest of temple service. The welfare work has received the closest attention, the great effort being to relieve distress and suffering, to remove handicaps, and to open up opportunities for those who have been unable to do this for themselves. The stake and ward officers and members are to be congratulated and commended for their services and devotion to the Relief Society cause.

Leadership Institutes.

Following the general institute in Provo, and responding to a call made by the General Authorities of the Church, stake leadership institutes have been held in many of the stakes of Zion, under the direction and supervision of the stake presidencies and the priesthood. The class work in most instances was con-

ducted by the stake delegates who attended the general institute held at the Brigham Young University. In these institutes there were three departments: teacher-training, social and recreational leadership, and charities and relief work. Fundamental courses were given to the joint groups in sociology, psychology, and in addition to the regular courses in the three departments, lectures were given on many subjects related to the work. These lectures were given by men and women from the various high schools, by state officials, doctors, and juvenile court judges, and probation officers.

The courses in charity and relief work have been especially well attended. In almost every institute, all of the wards have been represented by a special delegate, and in most cases, by the president of the Relief Society, in addition. The Relief Society stake presidencies and many of the stake board members also attended regularly. Splendid, comprehensive reports in detail have been received in the office, containing copies of the stake programs, with other information concerning the work as carried on.

In several instances, county commissioners attended the relief department. In one instance, a county official expressed his great appreciation for the course and stated that his department would be on hand to cooperate with the Relief Society, and to plan with them for the families in the district. He was very grateful indeed that the Relief Society was so forward looking as to train leaders in the problems of human welfare, with the idea of gaining a better understanding of conditions as they exist, and a knowledge of how such conditions might be improved.

In Salt Lake City was held a conjoint convention of the seven Salt Lake county stakes. Chapel services were held in the Barratt Hall each evening which was crowded to its capacity, after which the departments separated for special work. The department of charities and relief met in the Auditorium, fourth floor, Bishop's building. The attendance in this department varied from 350 to 450 at every session. Aside from the regular delegates and ward presidents, all of the Relief Society stake presidents, with their boards, were in attendance. Many other prominent stake and ward workers joined the group.

Reorganizations.

North Sanpete Stake. The North Sanpete stake was reorganized on Saturday, October 23. Mrs. Wilhelmina Erickson, who has served faithfully for a number of years as president of the stake, and her two counselors, were honorably released. The newly installed officers are Elizabeth L. Christensen, president, Margaret L. Peel, first counselor, and Mina H. Sorensen,

second counselor, with Tillie B. Johansen, secretary. Appreciation was expressed for the splendid work of the retiring officers who have spared no pains to keep their organization up to the highest possible standard. The best wishes of the General Board go to the retiring officers who, it is felt sure, will be willing to continue their services in the Relief Society cause.

Carbon Stake. On September 26, 1920, the Carbon stake Relief Society was reorganized. Mrs. Pauline A. Pace and her counselors were honorably released with a vote of thanks for their past labors. The new officers appointed were as follows: Mrs. Isabel Bryner, president; Zine Johnson, first counselor; Lois Stoker, second counselor; Florence Butterworth, secretary; Maria A. Mathis, treasurer; Ada L. Shimmin, chorister; Brighamina Downard and Mary Ann Young, board members. The General Board takes this opportunity of expressing appreciation for the services of the retiring officers in this stake and of expressing hearty good wishes to those who have been newly appointed to take up the work in this locality.

In Memoriam.

Ogden Stake. It is with keen sorrow that we record the death of Mrs. Isabel B. Foulger, president of the Relief Society of the Ogden stake, on October 26. Her death was doubly sad because of the fact that it was accidental. She had left her home only a few moments before to go to the home of one of her counselors to consult with her regarding Relief Society problems, when she was accidentally run down by a street car and instantly killed. There is some comfort in the thought that Mrs. Foulger probably suffered very little, as she was promised in her patriarchal blessing that she would not taste the sting of death.

Mrs. Foulger had served in the capacity of stake president since 1913, and her efficient and faithful service stands out as a great monument to her name. Previous to this she served as a counselor in the stake for five years. While devoted to all the traditions and the ideals of the Relief Society, Mrs. Foulger was a progressive officer, anxious that each year's work should be an improvement over the previous year. She strove constantly to broaden the scope of Relief Society work in her stake, with the idea of increased service along human welfare lines. Mrs. Foulger had been planning for some time to resign her position as president of the stake Relief Society, in order that she might, while yet comparatively young, take up in earnest her temple work, in which she was so greatly interested. From her counselors we learn that the Relief Society work in the Ogden stake is in splendid condition, every phase of the work and every department being up to date.

The General Board was represented at Mrs. Foulger's funeral by Counselors Clarissa S. Williams and Julina L. Smith, and Mrs. Rebecca N. Nibley. The floral offerings were beautiful, and the services throughout most impressive.

South Sanpete Stake.

A distinct feature of Relief Society activity of the South Sanpete stake has been a course of lectures on health and nursing given by Miss Sarah Tooth, a graduate registered nurse. The lectures were given to the members of the Relief Society weekly in the various wards of the stake, covering a period of eight weeks. The course consisted of the following subjects: 1. General Care of the Patient; 2. Demonstrations in Bed Making; 3. Baths, Kinds and Uses; 4. Demonstration in the Use of Heat and Cold; 5. Parental Care; the Well Baby; What to do in Emergencies; 6. Patent Medicines; 7. Tuberculosis; Hygiene, Sanitation; 8. Why physical defects should be corrected; 9. A few things a woman should know about the community in which she lives. All of these lectures were well attended.

In the various wards where members are unable to attend Relief Society meetings, the homes of such are visited in a social way and assistance given where needed. In some instances, hospital expenses have been met by the wards.

During the months of June, July and August, one of the South Sanpete wards raised $212 which was sent to the missionaries from that ward.

Committees on temple work are active in arranging companies of Relief Society women to officiate in the Manti Temple. This work of salvation for the dead is very near the hearts of all Relief Society women in this district.

California Mission.

Mrs. Louissa W. Jones, president of the California mission, writes that since the October conference, three branch conferences have been held in the California mission, in Gridley, Oakland, and Los Angeles. In each of these branches there is a good attedance and splendid spirit. Since October 16, four Relief Societies have been organized in the mission. On October 17 Fallon was organized with Mrs. Olive A. Sandoz, president; on October 26, Vallejo was organized with Mrs. Annie Jorgensen, president; Marysvale, with Mrs. Ruth Sanson, president; and Fresno, with Mrs. R. P. Danford, president.

Mrs. Jones reports that in the Binghamton, Arizona branch, the social service department has been greatly assisted by the Extension Division of the University of Arizona. Lectures have been available whenever desired. The Extension Department has complimented the Relief Society on many occasions for

the splendid outline on this subject which has been furnished in the *Relief Society Magazine*.

Ogden Stakes Give Bazaar.

The Relief Societies of the Ogden, North Weber, and Weber stakes gave a most successful bazaar on November 18, 1920. The executive committee was composed of Mrs. Almira Rich, chairman, Ida Treseder, vice-chairman, Agnes H. Stevens, secretary, Georgina G. Marriott, treasurer.

Each of the thirty-nine wards gave a quilt, twelve ladies' aprons, twelve children's aprons; also four pounds of sewed rags which were woven into rugs. Individual members donated fancy work, plain sewing, hand painted china, vegetables, fruit, homemade candy, bread, pies, cakes, doughnuts and miscellaneous articles of all kinds, making it possible to have a wonderful display in thirteen beautifully decorated booths. Luncheon was served every day from 11:30 to 2, and a chicken dinner from 6 to 8. The bazaar opened with community singing and an entertaining program was given every afternoon and evening. All of the business and professional people contributed liberally and after all expenses were paid, the committee announced that $5,000.00 had been raised. This fund will be used for the charity and relief work in Weber county.

North Davis Stake.

The Relief Society of the Syracuse stake gave a birthday party to their president, Mrs. Julia Tree, in honor of her sixtieth birthday. The party was held at the home of Mrs. Tree, where the accompanying picture was taken:

SYRACUSE RELIEF SOCIETY GROUP

Tintic Stake.

The Relief Society women of the Tintic stake recently arranged an excursion to the Manti Temple by auto. The party consisted of 130 men and women. In many instances, the service was given to families who have been unable to carry forward this work for their own people. A donation of $94.50 was made by those who were unable to join the excursion.

Summit Stake.

At the close of the Summit Stake Leadership Institute, which was the first one held in the Church, a very successful three-day clinic was arranged for by the stake Relief Society. Specialists in eye, ear, nose and throat work were secured and many children were examined. Those needing treatment were operated upon. This work was done at reduced rates to all, and free to those who were unable to pay for it. The Summit stake is planning now to have a dental clinic in the near future for the benefit of the children.

Brinkerhoff Triplets.

The Brinkerhoff Triplets—three lusty boys—are one year old. Neither of them seems to be worried about malnutrition. The mother, Mrs. Joseph Brinkerhoff, of McCornick, Utah, says

THE BRINKERHOFF TRIPLETS

she attributes her success in raising these fine babies to the many valuable lessons she learned while taking the Relief Society nurse course.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

Motto—Charity Never Faileth

THE GENERAL BOARD

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RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - SUSA YOUNG GATES
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Room 29, Bishop's Building, Salt Lake City, Utah

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MY NEW YEAR RESOLUTION

It is not often wise to make verbal or formal resolutions. It is always unwise to sign pledges or to commit one's self to formal declaration of purpose as to future actions. But if any progress is to be made by the soul, the human will must set itself to travel a certain path, to overcome a certain obstacle, to break a certain bad habit. And so, when this New Year day comes, this day on which most of us sit down and take stock of our spiritual assets and liabilities, one is often led to form a quiet, unspoken resolution to conquer one fault, to break one bad habit.

As a Relief Society worker, as a mother and grandmother, my one yearning desire is to help my son, or my grandson, to put away the vile habit of smoking, if he has acquired that habit, or to give him moral courage to resist temptation when it comes his way. How can I do that?

By setting my own will to conquer my own weakness. Do I drink tea? No! Coffee? No! My mother conquered that habit for me before I was born, and kept me brave and loyal in my growing years, so that I have not nor ever have had any desire to touch these forbidden things. But in the revelation in Section 88, which precedes the word of wisdom occur these wonderfully pregnant commandments which epitomize the teachings of Moses, the word of wisdom, Christian Science, all that doctors ever knew or know today about physical and mental healing:

"See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires;

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bead early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated;

"And above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace;

"Pray always, that ye may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself. Amen."

Now in these golden sentences lies one gem that I wish I might wear as a jewel over my heart. It spells life and health and rich blessings for me. I shall not tell you which, for it might not be at all the one that you need. Choose thou thine own!

Pres. Heber J. Grant has expressed a wish that all officers in the Relief Society, as well as in other auxiliaries, should resign if they do not keep the word of wisdom. Now I, who do keep it, must center my reforming, repentant efforts on other matters where I come short of being exemplary as a leader in Israel.

These boys, O these boys of ours! What would we not give, or give up, to see them walk altogether in the ways of truth and righteousness? Could any sacrifice be too great? Shall we not make one solemn resolve this New Year's day, O mothers and grandmothers, that we will keep the word and words of wisdom, not only because of our position in the Relief Society and for the sake of our own souls, but also for the sake of our sons and our dear neighbor's sons who are just now taking up the cross in this no-tobacco campaign? Come let us resolve together!

MEMOIRS OF JOHN R. YOUNG

The struggles and incidents which make up the early history of this state and this people are never dull nor commonplace.

Particularly vivid is a story written by John R. Young, a famous Utah pioneer, and son of Patriarch Lorenzo Young. John R. Young, in his virile manhood, was a striking character in southern Utah. Honorable to a fault, noble, active, humorous, and without fear, he was a scout, state-builder, and path-finder of rare ability.

His story, as gleaned from his journals and now printed, is full of delightful charm and compelling interest. We recommend this book to every Latter-day Saint family. Published by the Deseret Book Company.

Lesson on Tobacco Evil.

Lesson Given by Relief Society—Religious and Home Training.

EXTRA FOR JANUARY.

To be used Tuesday, January 18, in the interest of the anti-tobacco campaign.

One-half of the regular time should be given to this lesson and the other half to the literary lesson.

TOBACCO EVIL.

"Little children, let no man deceive you, he that doeth righteousness is righteous, even as he [God] is righteous." John 3:7.

To live righteously means to live with the fear of God in the heart. It is a protection and a guide.

Keeping the commandments of God is the way to attain his love and approbation.

1. Education of Parents.
   a. Faith in the gospel and an understanding of the revelation. Doc. and Cov. 89.
   b. Knowledge of harmful effects, physically, mentally, morally, and spiritually.
2. Example in the Home.
   a. Like father, like children.
   b. Stories—illustrations.
3. Companionship.
   a. Influence of associates.
   b. Association with a smoker deadens the finer sensibilities of children.
4. Watchfulness.
   a. Early and constant attention to children's tendencies.
   b. Commendation for obedience. (Prevention is better than cure.)
5. Power of Habit.
   a. (See "Acquiring the Habit," page 180, *Tobacco and Human Efficiency,* by Professor F. J. Pack.)
6. Parents Should Teach their Children.
   a. The sacredness of the human body. The Spirit of the Lord will not dwell in an unclean tabernacle.
      (1) The body is the casket of the spirit.
      (2) To keep the body fine and beautiful is a religious duty.
      (3) To obtain the gifts and blessings of the priesthood, live righteously.

b. That the physical body is impaired by the use of tobacco. Poisonous factors of tobacco. General physiological effects of tobacco. See pages 9 and 23, *Tobacco and Human Efficiency*, F. J. Pack.
c. That the moral resistance is weakened, page 220, *Tobacco and Human Efficiency.*
d. That the intellectual powers do not reach their highest development.

"Acrolein in the smoke of the cigarette has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes."—*Thomas A. Edison.*

"I have seen bright boys turned into dunces, and straightforward, honest boys made into cowards by cigarette smoking."—*Dr. A. C. Clinton,* physician to several boys' schools.

e. Financial waste.
f. The comandment of the Lord. (Word of Wisdom, Doctrine and Covenants 89.)

Problems and arguments that may be expected in teaching the non-use of tobacco.

ANTI-TOBACCO WEEK.

Note:—January 16 to 23, has been decided upon as anti-tobacco week. During this time the Church will concentrate its energies in an anti-tobacco campaign. Throughout the week all ward organizations will feature special programs in their regular meetings.

The Relief Society lesson on tobacco will be given on Tuesday, January 18th. It is suggested that half of the regular time be given to this lesson and the other half to the literary lesson.

The detailed procedure for the tabocco campaign will be announced in pamphlet form, by the Social Advisory Committee of the Church.

The most exhaustive and accurate source of information on the tobacco question is Dr. Pack's book, *Tobacco and Human Efficiency,* published by the Church and sold by the Deseret Book Company.

It is expected that each ward social committee will secure a copy of this book for ward use. A supplementary source of information and argument is the weekly article appearing each Saturday in the *Deseret News,* on some phase of the tobacco question. See also Dr. Pack's article in the *Improvement Era,* for January.

Guide Lessons for February.

LESSON I.

Theology and Testimony.

First Week in February.

SALVATION FOR THE LIVING AND THE DEAD.

Two sets of lessons are herein given so that class leaders will have ample time for preparation.

PERSONALITY OF GOD.

The second startling revelation received by the Prophet Joseph Smith in the grove, one hundred years ago, was that God, our Father, is a person, distinct and separated in actual bodily form from his Son, Jesus the Christ. Both stood before the rapt gaze of the youthful seer and both spoke to him. No matter what persecution followed, the prophet maintained the simple testimony of this vision until his death, giving his life to establish its truth.

The Christian world, generally speaking, believed and still believes in a God who is invisible and impersonal. According to the old sectarian phraseology he is "a body without parts and passions, who sits upon the top of a topless throne and whose center is everywhere and circumerence nowhere." A famous modern Episcopalian preacher when asked for a definition of God is reported to have answered that God is a principle; again pressed to define what he meant by a principle, he replied that "two and two make four—that is a principle."

Let us examine some of the printed creeds of the modern world, old and new, on this point. The ancient Hebrews, according to a very modern authority believed:

"The unique characteristic of the God of the ancient Hebrews is his intense personality." Page 83 of *Religions of the Past and Present.*

"This characteristic of personality appears peculiarly in his relation to his people. He is first of all a tribal God, of that I have no question. His full name is "Yahwe of Hosts, the God of Israel." This particularism, which offends our modern cosmopolitanism, is an expression of his essential personality. It is a limitation, we say, on the pure idea of God, but a limitation which is necessary to the idea of the personal. For it is of the essence of personality that it is independent of other personalities, independent and self-existent, and can only come into contact with other persons through acts of the will and of desire. It is a mistake to try to push the loftiest of the prophets to a more abstract idea of his person. Amos, who states Yahwe's control of the world as strongly as any, and perhaps more clearly, (e. g., cc. 1-2; 9:7) nevertheless holds to the divine particularism. Page 84 of *Religions of the Past and Present.*

The modern Jew, at least the American Jew, seems in many

instances to have succumbed to popular religious influences. We are told by Dr. K. Kohler:

"No mortal being knows what God is. He can not be seen, nor comprehended by the human mind. Neither can he be found in any part of the world, because he is the cause of all existence and the source of all intellect, and, therefore, above and beyond them all. But reason, conscience and history alike declare that he is. He is the absolute being to whom all beings owe their existence.

"God is One. There is no other god besides him, nor is there any that can be compared to him or that shares in his divinity. He is not composed of parts or of persons. He is an absolute Unity.

"He is a spiritual being, the Spirit of all existence, permeating all and everything. He is incorporeal. He has not the limitations of a body." *Guide for Instructions in Judaism.*

The third article of the Creed of Judaism found in the same book reads:

"I firmly believe that the Creator, blessed be his name, is not a body, and no corporeal relations apply to him, and that there exists nothing that has any similarity to him."

And now what do the orthodox Christian sects accept as the standard belief on this point? We quote from the thirty-nine Articles of Faith:

"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost."

Modern sects have epitomized these thirty-nine articles into a dozen articles and the following expresses the universal modern belief: we read in *The Shorter Catechism,* page 3 and 4:

Q. What is God?

A. "God is a Spirit, infinite, eternal, and unchangeable, in his being wisdom, power, holiness, justice, goodness and truth."

Q. Are there more Gods than one?

A. "There is but one only, the living and true God."

Q. How many persons are there in the Godhead?

A. "There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

The effort to spiritualize and disincorporate the old Hebrew idea of the personality of God the Father, arises from the admission which would follow the acceptance of a personal Father and a personal Son. Two Gods these are, and yet the Christian world for centuries has felt the necessity of getting away from the Pagan ideas of numerous gods. The Hebrews were Monotheists, the Pagans were Polytheists.

The Prophet Joseph had no theories to defend, no excuses to offer. He had seen the Father and the Son, and he could

not deny that truth and be found blameless before high heaven.

As the Christians accept the Old and New Testaments as their sole revelation, authority and guide to belief and creed, it should be possible for them to successfully explain the passages from the Bible quoted in the "Mormon" *Compendium,* on pages 184 to 193; for instance:

Genesis: 1:25-27, "man created in the image of God;" 3:9-10, "Adam heard the voice of the Lord;" 4:6, "the Lord said unto Cain." 14; 5:1-2, "Lord created man, male and female, in his own likeness;" 13:21, "God talked with Noah." Also 7:1-4; 9:8; 11:5, "the Lord came down to see the city and the tower;" 12:7, "the Lord appeared to Abraham." 17:22; 18, "the Lord ate and talked with Abraham;" 28: 13, "the Lord stood above the ladder Jacob saw;" 32:30, "Jacob saw God face to face." 35:13.

Exodus: 3:6, "Moses was afraid to look on God;" 31:18, "the tables of testimony, written with the finger of God;" 33:11, "the Lord talked with Moses as one man speaks with a friend;" 23, "thou shalt see my back parts, but not my face."

Numbers: 12:8, "with him will I speak, mouth to mouth." Zechariah: 14:4, "and his feet shall stand upon the Mount of Olives." Revelation: 1:14, "his head and his hair like wool, and his eyes like fire."

Every truth, fact and tradition of religion points to the dual personality of the Father and the Son. The Jews alone have some justification in their monotheistic attitude. To them Yaweh is their one and only God. Yet even they have now spiritualized him. The Latter-day Saints alone possess the whole truth on this vital principle of faith. The final proof of the personality of God is the appearance of both the Father and the Son to the prophet in the grove at Palmyra. Thousands have received the testimony of this vision as testified to by the prophet. Who can disprove it?

Questions.

1. What is the idea of the Christian world about our heavenly Father?
2. Quote the first of the 39 Articles of Faith.
3. What authority have we for belief in a personal God?
4. Read the article on the true and living God from the *Compendium.*
5. What can you say of the differences in belief between our Church and Christian churches generally?
6. What church did your parents come out of?
7. What is your idea of the personality of God, the Father, and his Son, Jesus Christ?
8. How did you obtain that idea or testimony?

LESSON II.

Work and Business.

SEOND WEEK IN FEBRUARY.

LESSON III.

Literature.

THIRD WEEK IN FEBRUARY.

LATTER-DAY SAINTS' HYMNS.

THE SPIRIT OF GOD LIKE A FIRE IS BURNING.

This hymn has grown to be the medium of expression of the soul of the people of the Church. It was written by W. W. Phelps, in Kirtland, Ohio.

It was composed for the dedicatory service of the Kirtland temple. This hymn is distinguished in two ways, first, it was written for the dedication service of the first temple erected and, second, it is the first hymn composed to be used at the dedication of a temple in the latter days.

The story goes that the Prophet Joseph Smith went into the printing office where W. W. Phelps was at work. On seeing him come in, Elder Phelps presented the poem. The prophet expressed great delight with the hymn. It was later printed on pieces of white satin in which form it was used at the dedicatory service.

Immediately following the prayer of dedication, which was given through revelation, this song was sung. We can scarcely conceive of a hymn being sung under more propitious circumstances, certainly its setting was little short of ideal. In the course of our lesson, we shall seek to show that the hymn was in spirit and in substance well suited to the occasion, thus making of it an "occasional" or specialized hymn of the very first order.

From this introduction we proceed to a study of the first stanza, and here we wish to say that the unit of composition which is generally called the paragraph, in prose, is known as the stanza in poetry, and that a verse, technically speaking, is a line of poetry:

"The Spirit of God like a fire is burning;
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth."

"The Spirit of God like a fire is burning!" In the early Christian Era there were those who, feeling the warmth of the Spirit of God, referred to it as a burning within, so that W. W.

Phelps' figure has a double power, first that it is apt, and second, that it suggests a beautiful incident in the life of the Savior.

Passing to the second verse or line of the hymn, "The latter-day glory begins to come forth;" we are confronted with the fact that it takes many words to describe what glory is; indeed, it is doubtful if the word really admits of description. At any rate, it appears to be the blending of the desirable and admirable, and is born of a most exultant and hopeful mood.

The third line, "The visions and blessings of old are returning," is a very fine example of the quality of suggestiveness in literature. Let us pause and consider how it draws on the knowledge and imagination of the past, as we recreate all of the wonderful visions and blessings of olden times. It is certainly not surprising that literary critics insist on suggestiveness as a prime quality in literature.

The fouth line, "The angels are coming to visit the earth," calls to mind all of the visitations of holy angels since that first prayer in the woods, when the Father and the Son came in response to Joseph's petition.

Each stanza is followed by a chorus truly wonderful in quality:

"We'll sing and we'll shout with the armies of heaven,
Hosanna, hosanna, to God and the Lamb.
Let glory to them in the highest be given,
Henceforth and forever; amen and amen."

This chorus is of the very essence of the occasion. In supreme joy at the completion of the holy house, those of earth desire to mingle their song of praise with those of heaven. Then follows the shout of "Hosanna, hosanna, to God and the Lamb." No other words in the language so fully indicate the dedication of a temple to the Most High as these words, in fact hosanna is almost certain to call to the mind of a Latter-day Saint the thrilling experience of the hosanna shout as given at the dedication of our temples. In view of this fact the use of the expression, "Hosanna, hosanna to God and the Lamb," is most happy.

The second stanza reads:

"The Lord is extending the Saints' understanding,
Restoring their judges and all as at first,
The knowledge and power of God are expanding,
The vail o'er the earth is beginning to burst."

This stanza does not contain any heightened literary ex-

pression, its value lies in the fact that it recounts some of the things that are making for the redemption of mankind and for the glory of God on earth.

"The Lord is extending the Saints' understanding," a line indicating that the power of the Saints to comprehend truth is being enlarged. "Restoring their judges and all as at first," a repetition of the thought that the gospel in its purity is being restored. "The knowledge and power of God are expanding," a condensed line, always permissible in poetry if it preserves the meter, or music of the verses. The thought seems to be that constantly the Saints are adding to their information concerning God and his almighty power. "The vail o'er the earth is beginning to burst." This line forms the climax of this stanza. The climax is the point of greatest exultation, perhaps, in a hymn such as we are considering. Welden Phelps reaches a climax in each of his stanzas. To turn to the line on its content side: "The vail o'er the earth is beginning to burst," a most fortunate touch of imagery for surely the vail did burst at the dedication of the Kirtland temple, and surely it has grown transparent at the dedication of succeeding temples, until there are many among the Latter-day Saints who have seen holy angels in the temples of our God.

The third stanza is not frequently sung by the Latter-day Saints, it reads:

"We'll call in our solemn assemblies in Spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit,
The visions and blessings and glory of God."

This stanza may be discussed as a unit. It suggests in the first place the solemn assembly of the priesthood, gathered together on special occasions. Then attention is called to the fact that one of the solemn obligations of the Church is to spread the gospel. Then follows the intimation that our blessings are predicated on our faith, if we would inherit the visions and blessings of God.

Approaching the fourth stanza we read:

"We'll wash and be washed and with oil be anointed,
Withal not omitting the washing of feet;
For he that receiveth his penny appointed,
Must surely be clean at the harvest of wheat."

This stanza has in mind temple ordinances, and is therefore appropriate for a dedication hymn. It, too, is full of the quality of suggestiveness, bringing to our minds the instance of washing

of feet to be found in the scripture, also the parable of those who agreed on a penny for their compensation.

The fifth stanza speaks of:

"Old Israel that fled from the world for his freedom,
Must come with the cloud and the pillar amain,
A Moses and Aaron and Joshua lead him,
And feed him on manna from heaven again."

An analogy between the way God gathered ancient Israel to the land of promise and the way he is gathering modern Israel, that Zion might be built and become the abode of the just. A fitting analogy is very effective as a literary device.

"How blessed the day when the lamb and the lion
Shall lie down together without any ire,
And Ephraim be crowned with his blessing in Zion,
As Jesus descends with his chariot of fire."

It is noted that a climax is frequently reached in the last line of the stanza. The last stanza of the hymn forms the climax of the hymn.

In this stanza the Millennium is forshadowed, and the imagination goes forward and backward. Backward to the wonderful allusions made to the Jewish scripture, and forward to that time, blessed indeed, when Jesus shall come to reign as King of kings and Lord of lords.

In conclusion we would draw attention to the comprehensiveness of the hymn, for the poet has covered time from the first vision to the great consummation to be brought about by the Prince of Peace.

QUESTIONS AND PROBLEMS.

1. Technically speaking, what name do we give to a line in poetry? What name do we give to a group of lines?
2. Go to your hymn book and learn how many hymns W. W. Phelps has contributed to Latter-day Saint hymnology.
3. Give your own definition of an occasional poem or an occasional hymn.
4. Would you expect the dedication of a temple to inspire one gifted as a writer of song to write a dedication hymn? If so, why?
5. Relate the incident of the disciples of Christ saying, "Did not our bosom burn within us?"
6. Which three stanzas of the hymn are familiar to the Latter-day Saints, and which three are seldom heard in the congregations of the Saints?

7. Relate the story of Christ washing the feet of his disciples.

8. Trace the analogy suggested in the fifth stanza between the gathering and leadership of ancient Israel to their Land of Promise, and the gathering and leadership of modern Israel as they journeyed towards their promised land.

9. God fed ancient Israel with manna, with what did he feed modern Israel in the hour of its need.

10. What features of this hymn mark it as specially suitable to be used at the dedicatory service of a temple?

LESSON IV.

Social Service.

Fourth Week in February.

MUNCIPAL GOVERNMENT.

NATURE, FORMS AND FUNCTIONS OF MUNCIPAL GOVERNMENT.

NATURE.

Sovereign power over local affairs belongs to the state except as it may have been delegated to Federal Government. The powers of local government, exercised by cities and towns, is delegated authority from the state. In Utah most of this delegated authority and especially the determination of the forms and functions of city government is granted by the state legislature. In some states this grant of authority is made in the state constitution. The purpose of Amendment No. 1 in the last Utah state election was to give home rule to cities independent of action by the state legislature. This amendment failed.

FORMS.

Until recent years the most common form of city government in Utah was the mayor and council plan. Some years ago the law was so changed as to provide for the commission form of government for cities of the first and the second class; first class cities must have a population over 50,000 and second class, over 5,000. The law provides for five commissioners for cities of the first class and three commissioners for cities of the second class. The mayor and council form of government is retained for cities of the third class; the law provides for five councilors elected at large. In cities of the first and second class there are also boards of education to manage the schools.

The city manager plan is being tired out in some cities under direction of a mayor and council. This plan provides for the employment of a competent man to take charge of the city's business, as a private corporation employs a manager to take care of its business. In some states this plan of management is provided for by law.

The idea behind these changes in the form of city government is to remove the management of the city's affairs as far as possible from partisan politics, and to put it on a business basis, after the fashion of the business of a private corporation managed by a Board of Directors.

The government of a town in Utah remains under the direction of a board of five trustees, who usually serve without pay or for a nominal salary.

FUNCTIONS.

In general the function of city government is to manage the local affairs; such as, public safety, including police, fire, and health protection; public affairs and finance, including a legal department, civil and criminal courts, licenses, and all matters pertaining to finance; a water department, which may include management of irrigation as well as culinary water; a street department, including construction, repair, cleaning and sprinkling of streets; a park and public property department, including management of all parks and play grounds belonging to the city, except school grounds. Many minor functions such as management of a city cemetery, public bath house, estray pound, and offices of various inspectors may be assigned to one or another of these departments as a matter of convenience or to equalize responsibility between commissioners. In cities of the second class the responsibilties are divided between the three commissioners on the same general principles. In cities of the third class and in towns the busines is handled by the council or board acting, as a rule, through small committees.

Where a public Library is maintained it is managed by a Library board appointed by the general city government. School Boards are, however, independently elected and are responsible directly to the people. In Utah the schools of cities of the third class and of towns are part of a larger unit, the consolidated school district.

A city may own and operate public utilities. In case of streets, and sidewalks, public ownership is very evidently a necessity. It is almost so in case of a water system and a sewage system. Electric lighting plants and gas plants are frequently owned and operated, as are occasionally street railway systems. In any case the city in some measure regulates public utilities,

except as these utilities may be regulated directly by the state; that is, the state as a rule either regulates these matters by its own commission or delegates power to municipal corporations. It is now a well established principle that public utilities not owned by the public must be subject to public regulation.

Each citizen of a community must be protected in his life, health, liberty and property. As a domestic problem this protection can be given best by local government. Furthermore, the social and business life of people who dwell in cities is so intermingled that a great deal of positive regulation is necessary: first to avoid conflicts; and second, to secure cooperative action in carrying forward the community business. Also to regulate community recreation—theatres, dance halls and all other places of public entertainment. This regulation can be made effective generally only through government. Local government is best adapted to this purpose.

QUESTIONS.

1. From what source does a city or town derive its governmental powers?
2. In what ways may this power be delegated?
3. What advantage is claimed for the commission over the mayor and council form of government?
4. What service may the police give other than detecting and arresting criminals?
5. Why is it necessary to maintain a city health department?
6. What are the advantages of a city's owning its water supply and water works?
7. Would there be advantages in having public utilities either owned or regulated by government?
8. Why is it best to have local affairs regulated by local government?

REFERENCES.

Constitution and laws of your own state.

Ordinances of your own city. (Copies of these ordinances may be obtained by applying at the City Hall.)

Munro—Government of American Cities—The MacMillan Co. (This book may be obtained in public and school libraries.)

Guide Lessons for March.

LESSON I

Theology and Testimony.

First Week in March

SALVATION FOR THE LIVING AND THE DEAD

AUTHORITY

The foundation of religion here, and hereafter, is divine authority; that is, the legitimate authority to teach, to preach and to administer in the ordinances of the gospel. And what is true on this earth, in regard to authority, is just as true of life in any other sphere, world, or universe. A church may possess many of the forms and ceremonies, the principles and sacraments of the gospel, but if that church, either here or hereafter, lacks the authority which comes only from our Father, then it is a house founded on the sand, as the Savior himself said. This lesson does not deal with the necessity of a church organization; that comes later. We speak only of the vital need of God's authority to establish and carry on a church.

The vitality of any church rests upon its authority to act in the name of the Lord. The priesthood of God is the power and authority given to man to administer in the ordinances of his gospel, either for the "quick or for the dead," or for both.

One of the great revelations received by the Prophet in his first vision was that the sects of the day had all lost their authority. A wealth of information on the apostasy is found in Elder B. H. Roberts' book, *New Witnesses for God,* especially in the first seven chapters; and in his *Gospel;* as also in Elder Orson F. Whitney's *Gospel Themes;* and in Talmage's *Articles of Faith;* Orson Pratt's articles on *Revelation,* and *The Bible an Insufficient Guide,* are filled with great truths on this point. *The Restoration,* by O. J. P. Widtsoe contains valuable data also.

From the point of view of a non-"Mormon" student, the Roman Catholic Church would seem to be the only Christian church on earth with any shadow of claim to real succession of divine authority, from the time of Christ. All other Christian sects, and there are literally hundreds of them, claim that the Catholic church apostatized from the true Christian faith. The reformed churches are undoubtedly right in this view. But, the

"protesting" sects, or Protestant churches, in their gropings for a true church have no recourse but to base their claims for authority simply and wholly on the Bible. We quote from the *Presbyterian Confession of Faith,* published in Philadelphia, in 1906, which is the substance of faith of many of the Protestant Churches:

"Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased."

President John Taylor says, (Vol. I, *Journal of Discourses*): "Abraham was a man who contended for the true and legitimate authority. He was a man who dared fear God, and do honor to his authority, which was legitimate. He obtained his dominion by legitimate authority; his Priesthood was obtained from God; his authority was that which is associated with the everlasting gospel, which was, and is, and is to come, that liveth and abideth forever."

It would seem that none of the founders of various sects except the Catholics ever claimed divine authority. The Roman Catholic church declares, in *A Catechism of Christian Doctrine,* published under the authority of Archbishop Gibbons:

"The means instituted by our Lord to enable men at all times to share in the fruits of his redemption are the Church and the Sacraments. The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible head. Jesus Christ is the invisible Head of the Church. Our Holy Father, the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church. The Pope, the Bishop of Rome, is the visible Head of the Church because he is the *successor* of St. Peter, whom Christ made the chief of the Apostles and the visible Head of the Church. The successors of the other Apostles are the bishops of the Holy Catholic church. Christ founded the Church to teach, govern, sanctify, and save all men. The attributes of the Church are three: authority, infallibility, and indefectibility."

The facts concerning the apostasy of the Catholic church is treated by Mosheim in his *Ecclesiastical History* very exhaustively. See article on apostasy, in the *Ready Reference* and *Compendium.*

Divine authority in the Church of Jesus Christ of Latter-day Saints rests squarely upon God who conferred the authority necessary to organize the Church, and to officiate in the ordinances

of the gospel, upon Joseph Smith through revelation and through the restoration of the Aaronic and Melchizedek Priesthoods. The Aaronic Priesthood was conferred upon the Prophet by John the Baptist and the Melchizedek Priesthood was conferred upon Joseph Smith by the Apostles Peter, James and John. (See Doc. and Cov., and page 47 of the *Ready Reference*.)

Without divine authority there will arise strife and confusion in religious affairs. And men who usurp that authority, even where they do so ignorantly, will find themselves, here and on the other side, subject to all kinds of darkness, error and delusion. Men must be converted to the need of divine authority, and they must receive that authority from one who has received it in direct line from God himself, if that man or woman grow and progress, receive light, truth and joy.

1. What do you mean when you speak of authority?
2. What is a church?
3. Name some of the Protestant churches?
4. What can you say of the Roman Catholic church and the Greek Catholic church, with regard to their authority?
5. Give an account of the great apostasy of the Christian church?
6. Why do men need divine authority in the world of spirits?
7. Why is the Bible an insufficient guide for any church?
8. Who gave the Prophet authority to organize the Church of Jesus Christ of Latter-day Saints?
9. Who holds the authority in this Church?

LESSON II.

Work and Business.

SECOND WEEK IN MARCH.

LESSON III.

Literature.

THIRD WEEK IN MARCH.

LATTER-DAY SAINT HYMNS.

"COME, COME, YE SAINTS."

In our last lesson we considered a hymn written for a special occasion. In that instance the author called the attention of the prophet to the fact that he had written a hymn, and submitted it for his consideration. The hymn we present for the

third lesson was brought into being at the request of the second great prophet of the Church, Brigham Young.

Scarcely was President Young appointed head of the Church, before he was called to lead the people across the plains into this desert country. Not half has ever been told of the hardship of that march. A few years ago Judge Terrell, of Austin, Texas, U. S. Minister to Turkey, during Grover Cleveland's administration, came on to the Temple grounds, and asked the guide to permit him to speak to the party being conducted through the grounds.

Permission granted him, he said, "*Ladies and Gentlemen:* I was a youth of nineteen when your people left the city of Nauvoo. I stood on the banks of the river and saw them cross to what I believed to be certain death. A poorer, more bedraggled set of people I have never seen. They started with horses and cows hitched to the same wagon, and in some instances took their goods across the river in a wheelbarrow. What I witness on this block today is a veritable miracle to me."

Under such circumstances one can readily imagine that the inconveniences of the journey would prove a sore trial, and that there would be times when human nature would well nigh break under the pressure, and greatly need the stimulation of skilled leadership, coupled with the blessings of Almighty God.

It was at Locust Creek, Iowa, that President Brigham Young, feeling great anxiety, because there were murmurings in the camp of Israel, called Elder William Clayton aside, and said, "Brother Clayton, I want you to write a hymn that the people can sing at their camp-fires, in the evening; something that will give them succor and support, and help them to forget the many troubles and trials of the journey."

Elder Clayton withdrew from the camp, and in two hours returned with the hymn familarly known as, "Come, come, ye Saints." His personal testimony is to the effect that the Spirit of the Lord rested upon him during the time of its composition, and that the hymn was written under the power and inspiration of the Lord.

That it served admirably the purpose for which it was written is abundantly testifed to, by hundreds of people who drew from it comfort and support as they made their memorable journey to these valleys.

The first stanza reads:

"Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.

'Tis better far for us to strive,
Our useless cares from us to drive.
Do this, and joy your hearts will swell—
All is well! All is well!"

The first line is a veritable bugle call for courage, and the second line asks that they go on their way rejoicing, no matter what the odds.

In the third and fourth lines the author admits that the journey will undoubtedly be hard for most of them; but along with that admission is the promise that the grace of God will attend and support them all sufficiently.

"'Tis better far for us to strive, our useless cares from us to drive."

These two lines intimate that trifles are fretting them. They are reminded that such things are useless, and destroy one's power to do better things. Possibly the line carries a slight reproof, but if so, it is tactfully concealed between promises of joy and support, and the asurrance that all will be well.

Turning our attention to the first two lines of the second stanza, it is evident that Elder Clayton is calling upon the Saints to look upon the whole matter from a spiritual point of view, and not from the human standpoint, lest they faint by the way. Nothing is more firmly established in the religious life than that the Spirit of the Lord can heighten and relieve any situation, no matter how forbidding. President George Q. Cannon, imprisoned for conscience sake, said, that "no bridegroom coming from the bridal chamber could be more happy than he was," as he came from his prison cell, and, he attributed his spiritual buoyancy to the sustaining power of the Holy Spirit.

Then comes a challenge, issued through a question, "Why should we think to earn a great reward, if we now shun the fight?"

We are inclined to call this the gem thought of the hymn; at all events, it is the thought that we may carry over into our lives, and which is as applicable to the life of today as it was to the lives of those for whom it was written. It is a nugget of wisdom.

And then again, the lines:

"Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this tale to tell,
All is well! All is well!"

Again the bugle call for courage, and the promise that all is well.

"We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt or make afraid;
There the Saints will be blest.
We'll make the air with music ring,
Shout praises to our God and King:
Above the rest these words we'll tell—
All is well! All is well!"

The central thought of this stanza is that the Saints are to find a home in the West where peace will be their portion. Yet no one knew where that home would be when the words were written. No other thought could be a substitute for that thought. It is the promised reward of their courage and faith.

These people had been driven from their homes, what they desired above all else was an abiding place. If a man is hungry, he wants food; if thirsty, drink; and if homeless, a home. The poet reminds them of the prophecy uttered by Joseph the prophet, in 1842, that the Saints would become a mighty people in the Rocky Mountains.

The fourth and last stanza may be discussed in two parts.

The force of the first few lines, of this stanza, we think, is not to be impressed through any discussion that may be conducted through the use of words.

The most effective and eloquent tribute that may be paid to them, comes from such recitals as President Heber J. Grant gave us the benefit of, in a recent conference. For this reason we insert this wonderful life story.

"I remember," said President Grant, "upon one occasion, that my father-in-law—the late Oscar Winters said, 'Heber, I believe that the young people of Zion do not thoroughly appreciate what Brother Clayton's hymn meant to us, as we sang it, night after night, crossing the plains; and I believe that choir leaders do not appreciate it, or they would not stop after singing three verses.'

"Brother Winters further said, 'I want to tell you an incident that happened as I was coming to the valley. One of our company was delayed in coming to camp; they got some volunteers, and were about to go back and see if anything had happened—if he had had trouble with the Indians—or what was the matter—when he saw him coming in the distance. When he arrived we unyoked his cattle and helped him to get his supper. He had been quite sick and had to lie down by the road a time or two. After supper he sat down on a large rock, by the camp fire and sang the hymn, "Come, come, ye Saints." It was the rule in the camp that whenever anybody started to sing that hymn, we would all sing it, but for some reason no one joined

with this brother. His voice was quite weak and feeble, and when he had finished, I glanced around, and I don't believe there were any of the people sitting there, whose eyes were tearless. He sang the hymn very beautifully, but with a weak and plaintive voice, and yet with the spirit and inspiration of the hymn. The next morning we discovered that he was not hitching up his oxen; we went to his wagon, and we found that he had died during the night! We dug a shallow grave and laid his body in it. We then thought of the stone on which he had been sitting the night before when he sang:

"'And should we die before our journey's through,
Happy day! All is well!
We then are free from toil and sorrow, too,
With the just we shall dwell.'

"'We then rolled that stone over in place as a headstone for his grave.'"

Surely, it is small wonder that after listening to such a telling story as this that President Heber J. Grant should have selected, "Come, come, ye Saints," as his favorite hymn. Judge Terrell said, "The path of the Latter-day Saints was marked by foot prints of blood, and by silent graves from Nauvoo to the Valley of the Great Salt Lake. The marvel is that they did not all die. Those of us who saw them go forth into the wilderness believed that every one was marked for death;" but in accord with the prophet's word they found the West; and in it as one distinguished gentleman said, "They have carved an empire out of desolation."

In conclusion we say this hymn has no special rhetorical embellishment; but it has that which is above and beyond rhetorical embellishment; it has a record for having met the soul-hunger of a people who were making the most courageous effort, perhaps, ever made in the history of the world to establish themselves where they might worship God as conscience dictated. Nor is this its only merit; it has embalmed the past of a people whose growing youth can know little of the heroism of their fathers and mothers except as it is preserved to them through the pen of the historian and the medium of art, and this classic of the plains is one of the mediums through which the marvelous past of the Latter-day Saints is preserved.

QUESTIONS AND PROBLEMS

1. Tell in brief the circumstances under which the Latter-day Saints left Nauvoo.

2. From the *Latter-day Saints Encyclopedia* obtain a brief sketch of the life of William Clayton.

3. Under what circumstances did he write the hymn under discussion?

4. Relate the story told by Col. Kane about the Nauvoo Exodus. (See *History of the Church.*)

5. Recite the gem thought of the poem.

6. Have some one read President Heber J. Grant's comments on the hymn, to be found in the ninetieth semi-annual conference report.

7. Select the lines which indicate that the people were fretted with little things.

8. Select the lines that would give courage to a people cast out into a wilderness, as these people were cast out into the wilderness.

9. Recite some story familiar to you of the singing of this hymn on the plains.

10. Tell the story of some one who died on the plains.

11. How would you form a pageant for a Relief Society meeting that would recall the past function and history of this hymn on the plains.

12. If it is possible to present a simple pageant illustrating this hymn for the meeting in which this hymn is studied by all means do so.

LESSON IV.

Social Service.

Fourth Week in March.

HOW CITIZENS MAY HELP OR HINDER THEIR LOCAL GOVERNMENT.

Citizens too commonly throw all the burden of government upon those elected to office. If the prohibition law is not universally and rigidly enforced citizens blame the police force or the sheriff without realizing that it is very hard to get a jury from their own number that will convict on the best of evidence. Few persons feel any responsibility themselves for law enforcement, although every citizen is a potential officer of the law and may be called into actual service in an emergency. It is almost impossible for officers to enforce laws without the cooperation of the citizens. They are in their most difficult cases dependent upon citizens for information leading to arrests, for testimony in the courts, for jurors that honestly believe in law enforcement and that cannot be swayed from their purpose by the oratory of criminal lawyers.

The tendency of immature and unthinking people to be loyal to persons, right or wrong, rather than to be loyal to the best interests of the community, must be corrected before good government is possible. This means that a citizen will be just as ready to report to the proper public authority an offense against the community as he would an offense against his own person or property. A man who is held up and robbed does not hesitate to report the matter to the police and to testify, if he has opportunity. As a patriotic citizen, should he not take the same interest in prosecuting one who has held up and robbed the community? Certainly there is as much moral violence in robbing the public as in committing a like offense against an individual. The civic interpretation of the golden rule might well read: "Protect the public as you would protect yourself." There are laws forbidding gambling, drinking intoxicating liquors, improper use of drugs, and use of tobacco by minors, or supplying tobacco to minors; also laws pertaining to quarantine and other public health regulations, and measures regulating the business and conduct of public pleasure resorts. All of these laws are very difficult of rigid enforcement. Without active, hearty cooperation of the citizens, the police department or the sheriff's office is practically helpless. This is not said to excuse their inefficiency or indisposition to do their part, it is simply a statement of an unfortunate fact.

In many cities it happens that the forces for evil are organized to oppose both the enactment of laws suppressing wrong doing, and also the enforcement of existing laws intended to prevent persons from preying upon and demoralizing the community. These forces are sometimes supported by so-called respectable business men, who have houses to rent for illegal purposes, or are otherwise interested in taking profits derived from the weakness of their fellow men. Conscientious officials have to meet these opposing forces, while their critics find fault with government, politics, and politicians, instead of becoming aware of their own civic indifference.

The forces for good must be at least as fully organized and as active as are the forces for evil. Church organizations ought to be in politics, in the best sense of that term. Their faith and their preaching must be supplemented by active community work for social betterment. It is folly for a church organization to talk merely about current community evils when it is within its power to eliminate these evils by wise laws and their strict enforcement.

On the more constructive side of civic duty is provision for a high type of public service. This will include wholesome public recreation, liberal educational opportunities for all, care for the needy, and beauty and comfort everywhere. Real civic pride

finds as much satisfaction in these community assets as does a good housewife in the loveliness, comfort and general success of her own home.

Civic efficiency requires that the citizens be familiar with the life and activities of the community. These must be studied wth a view to discovering the best methods of furthering social aims in cooperation with other citizens.

QUESTIONS.

1. a. What are the quarantine laws of your city or town?
   b. Why should they be strictly enforced?
   c. How can you help?
2. a. To what extent does the law of your state forbid gambling?
   b. What is the nature of your town or city ordinance on this subject?
   c. What is the relation of raffling at church fairs to these laws and ordinances?
   d. Are there punch boards or other gambling devices in any of your stores or other public places?
   e. Why should husbands indulge in petty gambling, when it is forbidden to minors?
   f. If there is gambling in your community to what extent are you responsible for tolerating it?
3. a. Do any of the stores in your community sell tobacco to minors?
   b. Do you ever see minors using tobacco, or do you know of their using it?
   c. If they do, where do they get it?
   d. Would you testify against a merchant of your acquaintance who sold tobacco to minors?
4. a. Is any liquor sold or used as a beverage in your community? If so, who sells it or who makes it?
   b. What is likely to be the effect upon a family of having "home brew"?
5. a. Are the public dances in your community well conducted?
   b. What kind of music is engaged?
   c. What is the relation of the music to the motions of the dancers?
   d. Is moonlight dancing indulged in?

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